

Favorite texts of famous people



Alfred, Lord Tennyson
POET, ENGLAND

Walter Scott
AUTHOR

William Shakespeare
PLAYWRIGHT

John Milton
POET

John Keats
POET

Charles Dickens
NOVELIST

John Bunyan
AUTHOR

John Donne
POET

John Dryden
POET

John Milton
POET

John Milton
POET

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UNITED STATES OF AMERICA.

Favorite Scripture Texts of Famous People

INCLUDING INTERESTING FACTS
AND INCIDENTS CONCERNING
TEXTS, WITH BRIEF ACCOUNTS
OF FAMOUS BIBLES. : : : : :

BY
FREDERICK BARTON

Isaiah 55, 11

F. M. BARTON, PUBLISHER.

CLEVELAND, OHIO
ASSOCIATION PLACE

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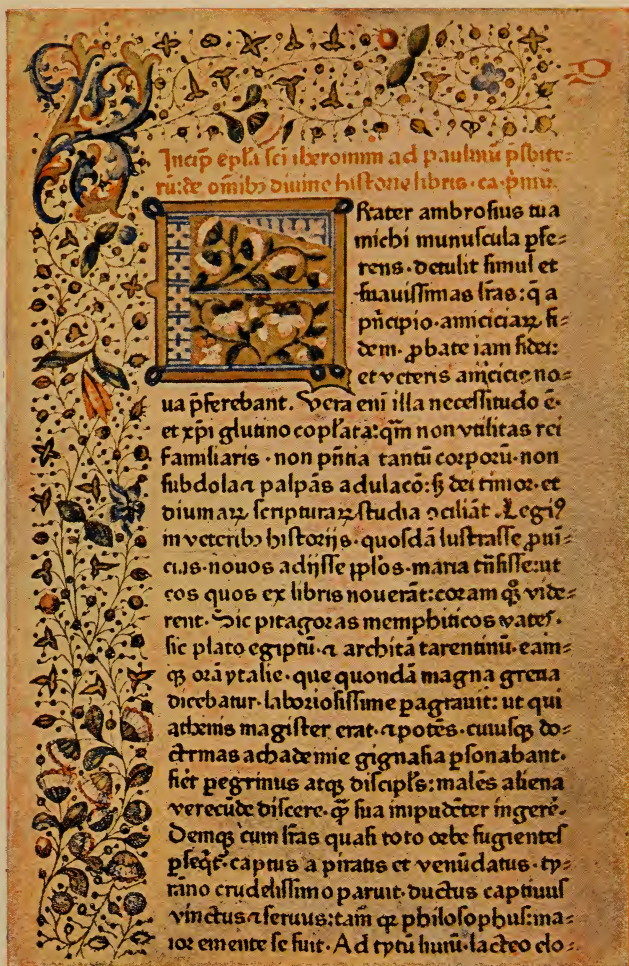
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Fac-simile of the first page of the Mainzer Bible, published in 1462.
(For translation and explanation see next page.)

Translation of the first page of the introduction to the Mainzer Bible, printed in 1462; the portion of the introduction being one of the epistles of St. Jerome introductory to a translation of some of the Scriptures by himself.

"Here begins the epistle of St. Jerome to the elder Paulinus regarding all the books of sacred history.

"Chapter First.—Brother Ambrosius, in conveying to me your presents, brought at the same time a most delightful letter, which bore assurance of the faithfulness of a long friendship, new evidence of loyalty already proved and of an old intimacy. For that is a true bond of intimacy and one based on the love of Christ, which is formed not through considerations of worldly gain, nor through mere bodily association, nor through flattery, crafty and caressing, but through the fear of God and study of the Holy Scriptures.

"We read in the old histories that certain men traversed distant regions, visited unknown peoples and crossed seas for the purpose of seeing in person those whom they had known from books. So Pythagoras saw the Egyptian seers, so Plato saw Egypt and Archytas of Tarentum, and with the greatest labor traversed that coast of Italy, which formerly was called Magna Græcia, so that he who at Athens was a teacher and a man of power, and whose doctrines the colleges of the Academic sect proclaimed, became an alien and a pupil, preferring to learn humbly the teachings of another than boldly to obtrude his own. Finally, while seeking to verify the references of a literature, which, as it were, embraced the whole earth in its extent, he was captured by pirates and having been sold was in bondage to a tyrant of the greatest cruelty, and though taken captive, bound and a slave, nevertheless the philosopher was greater than the man who bought him. * * * * *"

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The 107 Languages and Dialects into which the whole Bible has been translated. (From the Reporter of the British and Foreign Bible Society which has published no less than 85 of the versions.)

In addition, the New Testament has been translated into 101 languages or dialects, and portions of the Bible into 192 more, making a grand total of 400.

SIGNATURES

OF SOME EIGHTY OF THE 400 OR MORE WHO REPLIED, LACK
OF SPACE PREVENTING USE OF OTHERS.

Alfred Austin

Poet Laureate.

H. B. Whipple

Bishop.

H. Tuck

Electrician.

13 August

Hebrew Novelist.

Andrew D. White

Ambassador.

Abraham

Chief Rabbi.

Wm. H. H. H.

General U. S. A.

Wm. H. H.

General U. S. A.

E. H. Young

English Editor.

Henry C. Stanley

Traveler and Explorer.

W. J. Bryan

Presidential Nominee.

H. Price Hughes

English Editor.

Byron Hamble

Missionary.

David White

Evangelist.

John L.

Secretary U. S. Navy.

Anthony Comstock

Apostle of Purity.

W. H. Wolsley

General British Army.

Edin Markham

"Man with Hoe." 7

F. A. Meyer

Famous Divine.

Edw. E. Hale

Boston Divine.

Leo Tolstoy

Russian Count.

Walter A. Ryeckoff

"The Workers."

Ella Wheeler Wilcox

Poet.

J. Hudson Taylor

China Inland Mission.

Franklin D. Murphy

Temperance Orator.

Wu Tungfang

Chinese Ambassador.

Isabella MacDonald Alden's

"Pansy."

Chas. O'Connell

Author.

Lillian M. Stevens

W. C. T. U.

Charles D. Sigbee

Commander U. S. N.

Louise Chandler Weston

Poet.

Don G. Mitchell

"Reveries of a Bachelor."

Joseph Whelan

Maj. Gen. U. S. A.

John Philip Sousa

Composer.

Josephine Mullen

Poet.

John Watson

Admiral U. S. N.

Blair Barton

American Red Cross.

Edwin Arnold

British Poet.

Samuel Stock

Missionary Secretary.

Robert J. Burdette

Humorist.

Charles C. McKee

Bishop.

W. S. Schuyler

Rear Admiral U. S. N.

Egerton R. Young

Author.

James Mount

Governor Indiana.

Mary E. Milnes

Author.

W. S. Larkins

Hymn Writer.

Reuben D. Shaw

G. A. R.

Henry F. Smith

Sunday School Times.

John S. Brady

Gov. Alaska.

L. A. Beaulieu

Rear Admiral U. S. N.

Brunson H. Harris

Dramatic Critic.

W. F. Mallalieu

Bishop.

O. C. Howard

Gen. U. S. A.

W. C. W. W. W.

St. Paul's Cathedral.

Maladonia

Bishop.

W. W. W. W.

Merchant.

Geo. C. Stebbins

Gospel Songs.

Ian MacLaren

"Bonnie Brier Bush."

W. H. Milburn

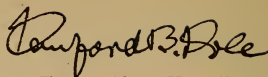
Chaplain U. S. Senate.

Charles M. Sheldon

"In His Steps."



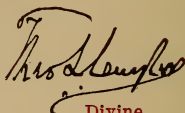
Theologian.



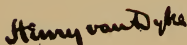
Ex-President Hawaii.



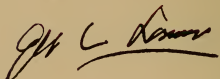
Bishop.



Divine.



Author.



Tremont Temple.



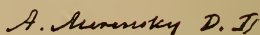
Evangelist.



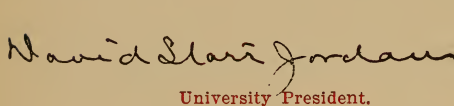
Secretary U. S. C. E.



Author.



German Theologian.



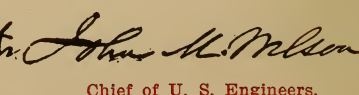
University President.



Lecturer.



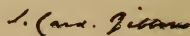
Founder Y. M. C. A.



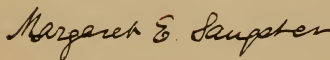
Chief of U. S. Engineers.



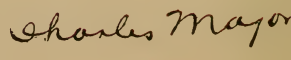
Professor.



Catholic Dignitary.



Author.



Author.



Professor.



"Spiritual Life."

AUTOGRAPHS

11

OF FAMOUS ENGLISH AUTHORS, MANY OF WHOM ARE QUOTED IN THE
FOLLOWING PAGES, OTHERS BEING INCLUDED AS CURIOSITIES.

Reproduced from reliable sources.

J. Donne Ben: Jonson
Rich: Corbett

P. Fletcher Giles Fletcher
[Signature]

Gir: Drummond Geo: Wither

Thomas Carew W^m Browne

R. H. Barwick Francis Quarles

G. Herbert James Shirley

Art: Darnant Edm: Waller

William Harington John Milton

Stephen Barrow *[Signature]*
R: Dyer *[Signature]*

Edmund Spenser *[Signature]*
[Signature] *Philip Sidney*
[Signature] *Southwell*

Butler. W. Crashawe.

Jo: Linham A Cowley.

Richard Lodge Andre Harrell

John Dryden. *[Signature]*

Dorset. Charles Sedley.

[Signature]

Buckingham & Normanby

[Signature]

Geoffrey Chaucer.

John Lydgate.

James King of Scots.

Tho Wiat.

[Signature] Europe

[Signature] Samuel Daniel.

[Signature]

William Shakespeare

B. Wotton *[Signature]*

PREFACE.

This volume is a development considerably beyond the expectation of the author, or compiler. For some time my faith has been growing in the use of texts of scripture for maintaining and creating interest in the Kingdom of Heaven on earth, or as Prof. Bosworth calls it, "the brotherhood of an endless life." During the past five years I have published the Gospel of John under the title of Good News by John, without verse division or anything to distinguish it as part of the Bible. Some 30,000 have been published. Recently the gospel of Mark was published under the title of Jesus the Toiler, both being sold for one cent each. The editions would have been much greater, but even giving 33 1-3 per cent. discount on the list price to dealers did not warrant them in putting them in stock. It is hoped that the American Bible Society or American Tract Society will take up the work of publishing all the gospels at one cent each, as both societies have the organization necessary for publishing them by the million.

The first thought in connection with this work was to take the thirty best known or favorite chapters of the Bible and publish them in the same style as Good News by John or Jesus the Toiler. Then came the thought that instead of taking the favorite chapters or texts of those eminent in the church or in Christian work, that a wealth of incident and material could be obtained by extending the inquiry to those famous or eminent in all the different callings—statesmen, authors, editors, poets, lawyers, doctors, army and navy officers—not known particularly in religious work. The result

has exceeded my expectations—having resulted in all that I had hoped in making inquiries of those known as particularly religious, and more than that, produced a commentary as to the value of scripture texts on the heart and mind and daily life of persons in all capacities.

An added value, or rather a more definite or effective meaning, is thus given to scripture. As an instance, an army officer commenting on—"For what shall it profit a man if he shall gain the whole world, and lose his own soul"—says that it was particularly impressed upon his mind by the suicide of a wealthy and successful friend, and also by seeing the piles of dead and wounded on the battlefields. It shows that God's word applies not only to church and Sunday Schools, but to life and even to the battlefield. A general says that "Righteousness exalteth a nation, but sin is a reproach to any people," which is inscribed over the altar in the chapel at West Point, has followed him through a busy life. Two naval officers measure their lives and daily actions according to the Golden Rule. A well-known poet says: "Nothing ever gave me the intellectual and spiritual impulse and help which came to me from the Word." The fact that scripture texts are so interwoven in the daily life of so many persons known as eminent for one thing or another, will certainly give it an added value, if that were possible, in the minds of those who read the Bible, and it is hoped that the information and interesting facts will be used in creating an interest in the minds of the young in the greatest book in the world. In one of the early chapters of the book the custom of committing texts in Sabbath School is taken up. One of the purposes of the book is to revive the custom, if it needs reviving. Such an eminent authority as H. Clay Trumbull, editor of the Sunday School Times, claims that the custom is not dying out.

A reduced facsimile of the letter which brought the re-

sponses included in this volume, and which was sent to some two thousand persons throughout the world, appears on the next page. As new editions will be issued from time to time, the readers of the book may consider the letter addressed to them, providing there is any incident of value connected with the choice of their favorite text.

In choosing the title I was not unmindful of I Corinthians 1:26—"Not many wise men, not many mighty," etc.—but to those who would remind me of that I would say, that the text allows for some wise and some mighty and that an examination of the index will show as fair a proportion of them among the responses as one could expect.

As to works consulted in securing favorite or texts that influence the lives of those in the past, I wish to acknowledge particularly Pattison's History of the English Bible, a very interesting work; Gray's Biblical Encyclopedia and Museum; Lives of Church Leaders; Hymns that have Helped; Last Words of Distinguished Men and Women; and to such periodicals as the Youth's Companion, Current Anecdotes, bound volumes of Cut Gems, etc.

But chiefly I wish to thank with sincere heartiness the help of those who, though in all cases are busy men and women, took time and care to respond to the request.

Trusting that the book will not only create interest in the Word of God, but show how it is interwoven in the daily life of those who bear no small part of the large responsibilities of the world. I am sincerely,

FREDERICK BARTON.

FREDERICK BARTON
ASSOCIATION PLACE
CLEVELAND, OHIO, U.S.A

Dear Sir

Thursday

Of all the means used to make the world better, none is so powerful and yet so quiet and far-reaching as the knowledge of texts from God's word.

The custom of committing texts or chapters to memory is disappearing. Will you not assist in creating a renewed interest in special texts or chapters of the Bible by writing me (with your own signature if you please) what is your favorite text or chapter.

Should you be sufficiently interested in my effort to add any incident that may have been connected with your choice it would be very gracious in you and greatly appreciated by

Yours very respectfully

Frederick Barton

P S Should you favor my request, I enclose a stamped envelope but if not, the envelope does not imply an obligation.

CHAPTER I.

THE BIBLE IN LITERATURE—IN HEARTS AND MINDS—"CONKY STILES"—AND MISCELLANEOUS TEXTS OF FAMOUS PEOPLE.

It has been said that if by any means copies of the manuscripts of the gospels had been totally destroyed that considerable portions of them might have been reproduced from the writings of the Christian fathers. And today if the Bibles were to be destroyed and every bit of paper having any connected portions of the Book were to be searched out and burned, it could be almost if not altogether reproduced from commentaries, expositions, sermons, etc. But even without these, a large part of it could be found quoted here and there in secular and ordinary literature. Shakespeare would prove a fruitful source in refurnishing the book, for he refers to it often, and in some places, as when Clarence says: "Redemption through Christ's dear blood, shed for our grievous sin," practically quotes it. (Ephesians 1:7.) Pattison says in his History of the English Bible that hundreds and probably thousands of verses from the Bible could be found in the novels of Scott, and in fact a book has been written on the Bible in Waverly. One has also been written on Shakespeare and the Bible, and another on the Theology of the Great Poets. Charles Dickens said he got his style of writing from the New Testament. The story of Samuel's childhood is repeated in Thackeray's *Vanity Fair*, and Milton seldom went outside of the Bible for his subjects. Examine Cowper and Addison. Jeremiah is the thought in Byron's *Darkness*, Job is found in *Thanatopsis*, and Paul on the resurrection of the

dead is in Wordsworth's Ode to Immortality. As mentioned more fully in later pages, we find Tennyson, Carlyle, Ruskin, Stevenson, Tolstoy, and many other writers acknowledging their debt to the Bible. So it is seen that considerable portions of the Bible could be gleaned from English literature, while its influence and teachings permeate it. To destroy the printed teachings of the Bible it would be necessary to wipe out English and all other civilized literature.

Suppose, however, that Satan working through some nation, like the Chinese for instance, should succeed in sweeping the earth with fire and sword, should accomplish the work of destroying the printed literature of the world. After they had gone on their way, would it be possible to rebuild the Book from the minds and hearts of those who loved it? Is there a sufficient hiding of it in heart, and memorizing of it in mind today to reproduce the Book? It is understood certainly that this could not happen, for nineteen hundred years ago a certain one sitting on a mountain side said to a few friends, that heaven and earth should pass away, but that his words should not pass away. But suppose that the Bible was destroyed and a great proclamation would be sent out requesting and commanding every one who knew verses or chapters to send them to a committee, not of revision, but of reproduction. For this would be worthy of the efforts of a nation and its ruler. Were not the entire efforts of a considerably number of the British nation and even her rulers engaged in reproducing this great work in English? The mails would be flooded, and some could send even whole books carefully written out from memory. The hours for Sunday School would be given to securing texts and instead of preaching from a little of it, ministers would be giving their efforts during the hours of worship to getting from those in the pews all the scripture they knew. What a cal-

amity it would be, and what a rejoicing when the Book was repeated and joined together, and what a scramble to get a copy. Newspapers would be full of it, that is if the presses of the world found it profitable to print anything but the new Bible for years after it had been reconstructed. And yet what good does the Word of God accomplish printed on leaves which are never opened or turned? After all, it is only the scripture that gets into the heart and works out into the life, that accomplishes anything.

I believe that in this reconstruction of the Bible that the Sunday School scholars of twenty and forty and sixty years ago would furnish more texts than those of today, for it seems to me that one rarely finds scholars repeating a text every Sunday morning, as it was the custom not long since. H. Clay Trumbull of the Sunday School Times, John Wanamaker, superintendent of the largest Sunday School in the United States, and A. C. Dixon, leading Baptist divine of Brooklyn, N. Y., all took occasion to disagree with the statement that the custom was disappearing, and it would be difficult to find three greater authorities in Sunday School work. But the consensus of opinion expressed was, however, to the contrary.

The custom was so prevalent thirty and forty years ago that it made its impression even in humorous literature, where it might be expected least likely to occur. Like most humor, it was exaggerated. One example of this humor—Eugene Field's sketch of Conky Stiles—deserves to be preserved. It originally appeared in the Chicago Record, with which he was connected, and it is safe to say the author committed more than one text to memory when a Sunday School scholar.

CONKY STILES.

As near as I could find out, nobody ever knew how Conky Stiles came to know as much of the Bible as he did.

Thirty years ago people as a class were much better acquainted with the Bible than folks are nowadays, and there wasn't another one of 'em in the whole Connecticut Valley, from the Canada line to the Sound, that could stand up 'longside of Conky Stiles and quote scripture. Well, he knew the whole thing by heart, from Genesis, chapter 1, to the amen at the end of the Revelation of St. John the Divine; that's the whole business in a nutshell!

His name wasn't Conky; we called him Conky for short. His real name was Silas Stiles, but one time at a Sunday School convention Mr. Hubbell, the minister, spoke of him as a "veritable concordance of Holy Scriptures," and so we boys undertook to call him Concordance, but bimeby that name got whittled down to Conky, and Conky stuck to him all the rest of his life.

When Conky was eight years old he got the prize at our Sunday School for having committed to memory the most Bible verses in the year, and that same spring he got up and recited every line of Acts of Apostles without having to be prompted once. By the time he was twelve years old he knew the whole Bible by heart, and most of the hymn book, too, although, as I have said, the Bible was his specialty.

Conky was always hearty and cheery; we all felt good when he was around. We never minded the way he had of quotin' things from the Bible; we'd got used to it, and maybe it was a desirable influence. At any rate we all liked Conky.

But perhaps you don't understand what I mean when I refer to his way of quotin' the Bible. It was like this: Conky, we'll say, would be goin' down the road, and I'd come out of the house and holler: "Hello, there, Conky! where be you goin'?"

Then he'd say: "John 21:3." That would be all he'd say, and that would be enough; for it gave us to understand that he was goin' a-fishin'. Conky never made a mistake; his quotations were always right.

The habit grew on him as he got older. Associating with Conky for fifteen or twenty minutes wasn't much different from readin' the Bible for a couple of days, except that there wasn't any manual labor about it. I guess he'd have been a minister if the war hadn't come along and spoiled it all.

In the fall of 1862 there was a war meetin' in the town hall, and Elijah Cutler made a speech urgin' the men folks to come forward and contribute their services—their lives, if need be—to the cause of freedom and right. We were all keyed up with excitement, for next to Wendell Phillips and Henry Ward Beecher, I guess Elijah Cutler was the greatest orator that ever lived. While we were shiverin' and waitin' for somebody to lead off, Conky Stiles rose up and says: "I Kings 19:20," says he, and with that he put on his hat and walked out of the meetin'.

"Let me, I pray thee, kiss my father and my mother, and then I will follow thee."

That's what Conky said, or as good as said, and that's what he meant, too.

He didn't put off his religion when he put on his uniform. Conky Stiles, soldier or civilian, was always a livin' walkin' encyclopedia of the Bible, a human compendium of psalms and proverbs and texts; and I had that confidence in him that I'd have bet he wrote the Bible himself if I hadn't known better and to the contrary!

We were with McClellan a long spell. There was a heap of sickness among the boys, for we weren't used to the climate, and most of us pined for the comforts of home. Lookin' back over the thirty years that lie between this time and

that, I see one figure loomin' up, calm and bright and beautiful, in the midst of fever and sufferin' and privation and death; I see a homely, earnest face, radiant with sympathy and love and hope, and I hear Conky Stiles' voice again speaking comfort and cheer to all about him. We all loved him; he stood next to Mr. Lincoln and Gen. McClellan in the hearts of everybody in the regiment!

They sent a committee down from our town one Thanksgiving time, to bring a lot of good things, and to see how soon we were going to capture Richmond. Mr. Hubbell, the minister, was one of them. Deacon Cooley was another. There was talk at one time that Conky had a soft spot in his heart for the deacon's eldest girl, Tryphena, but I always allowed that he paid as much attention to the other daughter, Tryphosa, as he did to her elder sister, and I guess he hadn't any more hankerin' for one than he had for the other, for when the committee came to go home, Conky says to Deacon Cooley: "Well, good-bye, deacon," says he, "Romans 16: 12."

The histories don't say anything about the skirmish we had with the rebels at Churchill's bridge, along in May of '64, but we boys who were there remember it as the toughest fight in all our experience. They were just desperate, the rebels were, and—well, we were mighty glad that the night came, for a soldier can retreat in the dark with fewer chances of interruption. Out of our company of 150, only sixty were left. You can judge from that of what the fighting was at Churchill's bridge. When they called the roll in camp next day, Conky Stiles wasn't there.

Had we left him dead at the bridge, or was he wounded, dying the more awful death of hunger, thirst and neglect?

One said: "Let's go back for Conky!"

A detachment of cavalry went out to reconnoiter. Only

the ruins of the preceding day remained where we boys had stood and stood and stood—only to be repulsed at last. Blue-coats and graycoats lay side by side and over against one another in the reconciling peace of death. Occasionally a maimed body, containing just a remnant of life, was found, and one of these crippled bodies was what was left of Conky.

When the surgeon saw the minie hole here in his thigh, and the sabre gash here in his temple, he shook his head, and we knew what that meant.

We heard Conky's voice once, and only once again. For when, just at the last, he opened his eyes and saw that we were there, he smiled, feeble like, and the grace of the Book triumphed once more within him, and he says—it seemed almost like a whisper, he spoke so low: "Good-bye, boys, II Timothy 4: 7."

And then, though his light went out, the sublime truth of his last words shone from his white, peaceful face:

"I have fought a good fight, I have finished my course, I have kept the faith!"

Mark Twain in his *Life on the Mississippi*, giving his boyhood reminiscences, tells of a boy called "Dutchy," who was drowned. The Sunday before, "Dutchy" made himself the envy of all the other boys by reciting three thousand verses of scripture without missing a word. The night after he was drowned there came up an awful storm, which was regarded as providential displeasure over "Dutchy" because a similar storm had occurred after the drowning of a very bad boy a few weeks before. The humorist concluded that if a boy who knew three thousand verses by heart was not satisfactory, what chance was there for anybody else?

Certainly no one will accuse Newell Dwight Hillis of

narrowness, but he makes the following plea for the custom of committing Bible texts to memory:

"The moral strength and sturdiness of the men who once officered our churches was not gained by chance, did not come unasked, did not stay unurgd. Rising up early the parents trained the child to commit to memory, not simply a golden text, but whole chapters of the Bible; not to read a lesson leaf, but a book bearing on the theme. The college professors and presidents, the statesmen and preachers, the men who have molded society during the past generation, received in their puritan homes, patient, thorough, and long-continued Bible instruction. Daniel Webster tells us that his standard of oratorical excellence was derived from such passages as the eighth psalm and the fortieth chapter of Isaiah. Carlyle tells us that he owed everything to a thorough mastery of about a hundred chapters of the Bible. Ruskin insists that whatever skill in thought or diction he possessed was traceable to the fact that his mother made him commit to memory whole chapters of the New Testament, and many chapters of David, Moses and Isaiah. Even Huxley in his plea for a study of the Bible, finds the explanation of the lessening number of great men, in the lessened interest in these great religious themes that feed greatness and heroism in the human heart."

Some of the comments on the scriptures contained in the replies are so rich in thought and diction that they will no doubt become classics, or at least be very generally quoted, and that is really what makes the classic of today. The story by Mrs. Alden (Pansy) will prove as interesting to her thousands of readers as any she ever wrote.

ISABELLA MACDONALD ALDEN, (Pansy), author of over one hundred Sunday School books, her works having

been translated into French, Swedish, Japanese and Armenian; contributor to a number of religious periodicals:

"As often as the question of my favorite Bible verse comes up, my mind travels backward to a certain stormy evening in the sixties, and I seem to hear again my own voice penetrating the silence and reciting:

" 'Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine.' (Isaiah 41:3.) My husband was pastor of the largest church in the western New York town, and was trying to introduce the custom of having the ladies take part familiarly in the mid-week prayer meeting. It was a stormy evening and not many were present at the meeting, but among them was my father who had come to make us a visit. There was a lull in the exercises, and I knew that my husband looked to me for help; but Satan had been arguing with me for some time.

" 'Here sits your blessed father,' he said, 'a gentleman of the old school; he has never been accustomed to the voice of women in church; it will seem out of place to him, will shock his sense of propriety and spoil his visit; there are times enough for you to help this idea of your husband's along without disturbing your father; tonight you really ought to be silent.'

"There was an under-tone that said: 'You talked it all over with the minister, and agreed with him, and promised to help at every opportunity; now you are sitting silent, and deserting him.'

"Then came another tone—whose I cannot tell. It seemed to me that a voice in my ear repeated the text I have quoted and said: 'Repeat it for me; never mind what will be thought about it, do it for me.' I obeyed the voice,

pressing the words into the painful stillness until it seemed to me that the echoes took them up and re-said them.

"Not a word said my father to me about the verse or the meeting. The next day he went home. My feeling was that I had grieved him, but that he was too kind to refer to it. Two years afterwards I sat one night near midnight beside my father's sick bed. A few days afterwards he went away to heaven, and it chanced that I had my last little visit alone with him that night. A silence had fallen between us. I thought he slept and was very still. Suddenly he began with a clear, distinct voice to recite my verse: 'Thus saith the Lord that created thee.'

"'Do you remember that?' he asked with one of his tender smiles. 'I heard it first in the prayer meeting that evening when I visited you. I searched in my Bible for it, and felt at first it was not there; the words seemed so new and fresh to me, that I could not think my own Bible had held them all the years; but I found them. Since that many a night have I lain here unable to sleep, and repeated my verse over and over, getting such rest from it as no sleep can give. 'Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine!'

"His voice swelled into triumph over that last word, and I could not speak for the happy tears that came at the thought that I had helped to rest my father. Those words are graven on the granite that marks his body's waiting place, and they are graven on my heart: 'I have called thee by thy name, thou art MINE!'"

Isabella Macdonald Alden.

ROBERT J. BURDETTE, the sunny-hearted humorist and author, has given expression, that for beauty and elo-

quence has never been equaled, as to the comfort to be derived from the scripture. He said:

"But my favorite text?—when I was seventeen or nineteen years old, I could have given it as glibly as a child recites the 'table of fives.' But that was thirty-six years ago; and since then my experiences have multiplied. When I think of a 'favorite text,' half a dozen dear ones at once leap to my lips; 'as thy days so shall thy strength be.'

"Stormy days I want a cloak; cold days I want the sunny side of a wall; hot days, I want a shady path; now I want a shower of manna; now I want a drink of cool living water; now I want an arbor of rest; now I want a pilgrim's staff; now I want a sword—'a right Jerusalem blade.' My 'favorite text!' I might as well try to tell which is my favorite eye. The one I might have to lose is the one I want."

Robert J. Burdette.

DEAN FARRAR (F. W.), dean of Canterbury, 1895-1901, author of a number of valuable works, the most important of which is his *Life of Christ*:

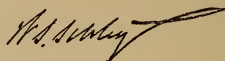
"An invaluable text for the young: 'Keep innocency and take heed to the thing that is right for that shall bring a man peace at the last.'

"An invaluable prayer: 'Teach me to do the things which pleaseth thee, for thou art my God; let thy Holy Spirit lead me into the path of righteousness.'"

W. S. SCHLEY, rear admiral U. S. Navy, in immediate command at the destruction of Cervera's fleet off Santiago, July 3, 1898, and prominent in the United States Navy since 1861:

"Under varying circumstances and at different times, dif-

ferent parts of the good book give us help and consolation. It is so full of beautiful sentiment and deep thought that my admiration and respect for it in its entirety are profound."



EDWARD EVERETT HALE, author and eminent Boston divine, editor, etc.; author of *In His Name, Ten Times One Are Ten*, etc.:

"Writing as I receive your note, I should give you these four texts:

Matthew 22: 37, 39.

Deuteronomy 4: 29.

Philippians 3: 13.

Galatians 6: 2.

BENJAMIN HARRISON, ex-president of the United States:

"I think the old practice of committing the scriptures to memory was a most valuable help to the young, and would be glad to see it revived in Sunday Schools."

JAMES A. MOUNT, governor of Indiana, 1897-1901:

"In the whirl of business and demands of society, besides the many fascinations that attract the attention of the young, the Bible is not as carefully studied as it should be. A close perusal of the Bible would better qualify us for the duties and responsibilities of life, and would be a safeguard against the many temptations that assail us."



SYLVESTER F. SCOVEL, president of University of Wooster, 1883-1890:

"Out of life's perplexities, I look always to the assurance of Romans 8: 28: 'All things work together for good to them that love God.' For service, I love best that word of Christ, 'My Father worketh hitherto, and I work.' For difficulties, I like the trumpet call to young Timothy, 'Endure hardness as a good soldier of Jesus Christ.' For a glimpse into the future life, I repeat most frequently, the first verses of John 14, which have comforted so many trustful ones through the valley and shadow of death.

"Thus I find I have not any favorite text since I am not the same I in my need of enlightenment or direction."

T. S. McPHEETERS, one of the leading business men of St. Louis, and descended from the Scotch Covenanters. He is said to have rescued from police court one who is now one of the leading pastors in the east. He replied:

"Philippians 3: 3 is my hope of salvation. John 1: 3, 14 is my assurance of salvation. Isaiah 6 my preparation for service. Psalms 49 the folly of materialism."

WM. R. NEWELL, assistant superintendent of the Moody Bible Institute:

"I think that different texts of scripture are one's favorite texts at different periods in his Christian life. Romans 10: 9, 10 brought me to Christ, and are very dear to me; John 6: 37 recovered me from a time of awful temptation and darkness; Mark 11: 24 has brought me into a life of faith before unknown; Psalm 25: 3, R. V., 'None that wait on thee shall be ashamed,' is at present being very much brought home to my heart by the Holy Spirit, and in accordance with it I am waiting on God, with many others, for the coming of a great revival in the near future."

D. CROAL THOMSON, art critic and editor of *Art Journal*, and has examined most of public and private art collections in the world:

"As a Scot, I was brought up on the Bible and the Shorter Catechism, and at one time prided myself on the lip-knowledge thereof.

"Now I would say my favorite texts are those I found written in my wife's little Bible.

"They have often comforted me when far from home, for my wife's old Bible is on my list of necessary things to be taken when traveling. Isaiah 41: 10; Isaiah 43: 2; Psalms 37: 4, 5; Isaiah 26: 3, 4; II Chronicles 15: 7; Jeremiah 31: 16 (Begin Refrain — to — Lord); Psalms 84: 2."

C. W. LEFFINGWELL, founder and rector St. Mary's School (1868), and editor of *The Living Church* for twenty years:

"I gladly comply with your request in a recent letter to send you the special texts which are most dear to me. They are known in the Episcopal liturgy as the 'Comfortable words.' They are read from the altar whenever the Holy Communion is celebrated. I have often used them at the bedside of the dying, and I hope they may be the last which I hear on earth. I copy them from the Prayer Book version, which is older than the King James' version in ordinary use, and slightly different:

Then shall the priest say: Hear what comfortable words our Saviour Christ saith unto all who truly turn to him:

"Come unto me, all ye that travail and are heavy laden, and I will refresh you." St. Matthew 11: 28.

"So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life." St. John 3: 16.

Hear also what St. Paul saith:

"This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners." I Timothy 1: 15.

Hear also what St. John saith:

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." I John 2: 1, 2.

HOWARD OSGOOD, educator, professor of Hebrew in Crozer Theological Seminary, 1868-1874, and the same chair in Rochester Theological Seminary, 1875-1900; and member American committee of revision of the Old Testament:

"One of my beloved texts is: 'Faithful is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.' I Timothy 1: 15.

"I most fully believe in committing parts of the Bible to heart, and while I have striven to do that, I have for forty years urged upon all my students (for the ministry) that they should make it their chief business to become, by reading over and over, and over, and over, the whole Bible in English, and to commit large parts of it to memory. If one begins slowly and accurately—say a verse a day—a year would fasten on his mind forever the Epistles to the Galatians and Ephesians.

"If men really were familiar with the words of the New Testament we should hear less of the difficulties with the old—or both together must be rejected."

HEZEKIAH BUTTERWORTH, editor of *Youth's Companion* for twenty-five years, and author of *Zig-Zag Journeys*, etc.:

"My favorite passage of Scripture is: 'Commit thy way unto the Lord; trust also in him, and he will bring it to pass.' My favorite chapter is Psalm 23. One of my favorite hymns grows out of this Psalm: 'Still, still with thee,' etc. My favorite poem is the book of Job. My proof text as to religion is: 'If any man wills to do his will he shall know'—(literal). The most sublime declarations of Christ: 'I have power to lay down my life and to take it up again.' Plato, Buddha nor Mohammed would have said this. 'All power is given me.'"

DAVID C. COOK, publisher of the *Young People's Weekly*, the undenominational Sunday School paper:

"In all thy ways acknowledge him and he shall direct thy paths." (Proverbs 3: 6.)

JOHN RUSKIN, who needs no designation, once wrote:

"I opened my oldest Bible just now * * * yellow now with age, and flexible, but not unclean with much use, except that the lower corners of the pages at chapter 7 of the First Book of Kings, and chapter 8 of Deuteronomy, are worn somewhat thin and dark, the learning of these two chapters having caused me much pains. My mother's list of chapters with which, learned every syllable accurately, she established my soul in life, has just fallen out of it, as follows: Exodus 15 and 20; II Samuel 1, verse 17 to end; I Kings 8; Psalms 23, 32, 90, 91, 103, 112, 119, 139; Proverbs 2, 3, 8, 12; Isaiah 58; Matthew 5, 6, 7; Acts 26; I Corinthians 13, 15; James 4; Revelation 5, 6. And truly, though I have picked up the elements of a little further knowledge I count this very confidently the most precious, and, on the whole, the one essential part of my education. For the chapters became indeed strictly conclusive

and protective to me in all modes of thought, and the body of divinity they contain, acceptable through all fear or doubt; nor through any fear or doubt, or fault, have I ever lost my loyalty to them, nor betrayed the first command in the one I was made to repeat oftenest, 'Let not mercy and truth forsake thee.' "

CHARLES HADDON SPURGEON, the greatest of modern pulpit orators, said of the Bible:

"The Bible is the writing of the living God. Each letter was penned with an Almighty finger, each word in it dropped from the everlasting lips; each sentence was dictated by the Holy Spirit. Albeit that Moses was employed to write the histories with his fiery pen, God guided that pen. It may be that David touched his harp, and let sweet psalms of melody drop from his fingers, but God moved his hands over the living strings of his golden harp. Solomon sang canticles of love, and gave forth words of consummate wisdom, but God directed his lips, and made the preacher eloquent. If I follow the thundering Nahum, when the horses plough the waters; or Habakkuk, when he sees the tents of Cushan in affliction; if I read Malachi, when the earth is burning like an oven; if I turn to the smooth page of John, who tells of love; or the rugged chapters of Peter, who speaks of fire devouring God's enemies; if I turn aside to Jude, who launches forth anathemas upon the foes of God, everywhere I find God speaking; it is God's voice, not man's; the words are God's words; the words of the Eternal, the Invisible, the Almighty, the Jehovah of ages. This Bible is God's Bible; and when I see it I seem to hear a voice springing up from it, saying, 'I am the book of God; study my page, for I was penned by God; love me, for he is my author, and you will see him visible and manifest everywhere.' "

JOSEPH PARKER, the prince of London preachers:

"Looking back upon all the chequered way, I have to testify that the only preaching which has done me good is the preaching of a Saviour who bore my sin in his own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sin of the world."

SAMUEL SLOAN, the great railway magnate, said:

"I know of no better guide for the young man who wants to steer clear of failure than the Bible. The good old Book has lost none of its helpfulness in the on-rolling of centuries, and is today the best chart extant for the youthful voyager on life's stormy sea. It is the custom of some men to sneer at the teachings of Holy Writ, but they are not the men who have attained the greatest heights in either business or society. Let a young man study the wisdom of the Bible, and acquaint himself with its naked, strenuous truth, and he can not go far wrong in his every-day life."

LORD ROSEBERRY, in his great address on Cromwell, quoted with striking effect several verses from the Prayer Book version of the one hundred and forty-ninth Psalm, which, he said, more closely reproduced the Christianity, the ideas and the spirit of Cromwell than the sixty-eighth Psalm, which is usually said to have been Cromwell's favorite.

VERY REV. DAVID HOWELL, dean of St. David's (South Wales, 1897-1901):

"I concur in every word you say as to the vital importance of encouraging of committing texts to memory. Texts requested: I Timothy 1: 15; I John 2: 1, 2; I John 4: 10; Romans 5: 1."

MR. CONGER, United States Minister to China, and besieged for so long by the Boxers and Chinese soldiers in Peking during the summer of 1900, said at a missionary gathering:

"I have no patience with pessimism. I hope for the early, and firmly believe in the ultimate success of missions. They are a part of God's plans for the world. God's plans must succeed; his word will prevail."

Wishing to give a token of special value to his first grandchild, D. L. Moody sent a beautiful copy of the Bible, with this inscription:

"The Bible for the last forty years has been the dearest thing on earth to me, and now I give a copy as my first gift to my first grandchild, Irene Moody, with a prayer that it may be her companion through life, and guide her to those mansions that Christ has gone to prepare for those who love and serve him on earth.

D. L. MOODY."

—From "The Life of Dwight L. Moody."

On Grover Cleveland's writing table, in Princeton, N. J., lies a black enameled Bible, that has an interesting history.

At the top of the cover, in a little space surrounded by an ornamental border, is inscribed in gilt the name, "S. G. Cleveland," and upon the fly-leaf there is a line or two of writing in a neat, precise feminine hand, from which we learn that the book was a gift to "My son, Stephen Grover Cleveland, from his Loving Mother."

Colonel Lamont says that he first saw this Bible on the table in Mr. Cleveland's law office in Buffalo, and other friends remember having seen it there.

President Jefferson left behind him a proof of unusually

devoted thought and study of the teachings of our Lord. It is in the form of a scrap book, the title page of which reads:

THE LIFE AND MORALS
OF
JESUS OF NAZARETH,
EXTRACTED TEXTUALLY FROM THE GOSPELS IN GREEK,
LATIN, FRENCH AND ENGLISH.

He was many years employed during leisure time upon the work. In a letter to John Adams in 1813, he said he had cut up the Gospels "verse by verse out of the printed book, arranging the matter, which is evidently Christ's." In the letter he sums up the Gospels as "the most sublime and benevolent code of morals which has ever been offered to man." The body of the book is made up of passages cut from the printed Testaments in the four languages mentioned, and pasted upon blank leaves, with marginal notes.

CHAPTER II.

THE PENTATEUCH—GENESIS TO
JOSHUA.

The first five books of the Bible are not productive of texts that are generally quoted or that have been selected as the favorite texts of many persons. This is not strange when it is considered that the world is now under the reign of the gospel and not under the law, which, as the great letter-writer of the Bible once said, is a schoolmaster to bring us to Christ.

An infidel was once questioned as to what book he would select if he were to be exiled and allowed to have but one. He said he would want the Bible, for although he did not believe in it, that "it was no end of a book."

He referred to its diversity and completeness. This is shown by the influence it exerts upon men of such different natures, occupations and pursuits. For it is found that texts from these first five books are favorite texts, or have influenced or been quoted by, a great English poet, a writer of a famous ballad, a Belgian statesman, an electrical inventor, an ex-president, one of the world's greatest reformers and scholars, the ambassador of the United States to Germany, and the emperor of Germany.

THOMAS DUNN ENGLISH, author of *Ben Bolt*, a popular ballad for a long time, a number of stories and poems, and *American Ballads*:

"The first four words of the Book—'In the beginning,

God.'” (Genesis 1: 1.) A note signed A. E. stated that as Dr. English was almost blind his reply was written with difficulty—practically in the dark.

ALFRED AUSTIN, poet-laureate of Great Britain since 1896, and author of many prose and poetical works:

“Let there be light.” (Genesis 1: 3.)

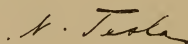


COMTE GONTRAN DE LICHTERVELDE, envoy extraordinary and minister plenipotentiary of Belgium to United States since 1896; of an old Flemish family dating from the Crusades:

“Be fruitful, and multiply.” (Genesis 1: 28.)

NIKOLA TESLA, one of the leading inventors in the field of electricity, one of his principal inventions being used in the transmission of power from Niagara Falls:

“The question is difficult to answer because of the grandeur of the work, and still more so because of my limitations, but I think the most sublime and suggestive is the chapter on Genesis. This is perhaps due to the fact that thoughts of nature mostly fill my mind.”



ANDREW JOHNSON, who became president of the United States after the lamented Lincoln's death, once followed the tailoring business in Tennessee, where he had a shop at Greenville, which shop still stands. In a speech made at Gallatin in 1874, he said: “Adam, our great father and head, the lord of the world, was a tailor by trade. Adam and

Eve 'sewed fig leaves together, and made them aprons.' (Genesis 3:7). That is the first we ever heard of tailors, and I do not see that—without intending to be personal—anyone need be ashamed to be called a tailor, nor that any young lady need be ashamed to be a seamstress, for her mother Eve, it seems, handled a needle with some skill."

MELANCTHON, Luther's co-worker, while still a youth found his field of labor in Wittenberg. He was to translate into the language of science what was revealed by the Spirit to the mighty, apostle-like Luther. He was to mould and confirm the same. He was to produce a learning inspired of God, which should accept as its loftiest task the searching of the depths of God's Word, in humble submission. He was to fathom ever more deeply the exhaustless treasures of wisdom which are hidden in Christ. When Wittenberg, on Reuchlin's recommendation, gave him his call, he was just twenty-one. The youth hesitated to leave his native land to devote himself to so difficult a work in a strange country. He was reminded then by his kinsman, Reuchlin, of God's word to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." (Genesis 12:1.)

ANDREW D. WHITE, United States Ambassador to Germany, and a member of the Peace Commission which met at the Hague, and author of *A History of the Warfare of Science with Theology*:

"Our English Bible was translated at the very best period of English literature, and anyone who has a multitude of texts at his command has not only stored up principles of the very highest value, but a multitude of the choicest examples of our own great literature. I believe there is no better means of learning to write and speak English well than to

thus treasure in the memory the nobler and more beautiful texts of our sacred writings.

“My preferences in the Old Testament are: For beauty of narration, the story of Joseph and his brethren; for sublimity and height of inspiration, some of the nobler Psalms, with portions of Isaiah; and for a rule of life, the great passage in Micah beginning with the words: ‘He hath showed thee, O, man, what is good.’ (Micah 6:8.)

“My preferences in the New Testament are, as regards an ideal for a Christian man, the Sermon on the Mount with ‘the first and great commandment, and the second, which is like unto it’; and as a rule of conduct, the definition of ‘pure religion and undefiled’ by St. James, with the delineation of charity by St. Paul.”

Andrew D. White

The story of Joseph and his experience in prison with the chief butler was used as a text once in a very apt and effective way:

When the Duke of Ormond, whose family name was Butler, was going to take possession as Lord Lieutenant of Ireland, he was driven by a storm on to the Isle of Man, where a Rev. Mr. Joseph, a poor curate, entertained him as hospitably as his means permitted. On his departure the Duke promised to provide for him as soon as he became viceroy. The curate waited many months in vain, and at last went over to Dublin to remind his grace of his promise. Despairing of gaining access to the duke, he obtained permission to preach at the Cathedral. The Lord Lieutenant and his court were at the church, but none of them remembered their humble host till he announced his text, which, it must be acknowledged, was well chosen: “Yet did not the chief

BUTLER remember JOSEPH, but forgot him." (Genesis 40: 23.)

The preacher was at once invited to the castle, and a good living provided for him.

EMPEROR WILLIAM II., of Germany, and King of Prussia, who is very versatile, being a very fair amateur painter and thoroughly acquainted with the detail of his army and navy, in addition to being a wise and judicious ruler of the great German empire, is evidently a student of the Bible. This knowledge was shown during his visit to Palestine, and later when his army was about to depart for China, he entered the pulpit and preached on the subject, "The Holy Duty and Holy Power of Intercession," taking for a text Exodus 17: 11: "And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed." He said: "True prayer can still cast the banner of the dragon in the dust, and plant the banner of the cross upon the walls. Eternity will reveal the fulfilment of an old promise: 'Call upon me in trouble and I will deliver thee.' Therefore, pray continuously." He has also said: "God has hung the prayer bell in sunshine and happiness. How often does it hang there mute! But when the storm wind of necessity breaks out it begins to sound. May the earnest days that are upon us, the heavy clouds which gather over us, set the prayer bells ringing. Let our prayers be as a wall of fire round the camp of our brethren. Eternity will show that the secret prayers of righteous men were a great power in these struggles, and will reveal the fulfilment of the old promise: 'Call upon me in trouble and I will deliver thee.' Therefore pray continuously."

JAMES D. PHELAN, capitalist and one of the leading public men on the Pacific coast; elected mayor of San Francisco in 1896 and 1898:

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exodus 20:12.)

The following text is inscribed on the old Independence Bell, now resting in Independence Hall, Philadelphia: "Proclaim liberty throughout all the land unto all the inhabitants thereof." (Leviticus 25:10.) For a century and one-fifth of a century those words have been impressed on the American heart. The poet tells us:

"How the old bell shook the air,
Till the clang of Freedom ruffled
The calmly gliding Delaware."

And how the old bell went preaching freedom "throughout all the land."

Towards the close of the session of 1844, the House of Representatives passed a bill granting an appropriation of \$30,000 in the interests of telegraphy. The Senate's action was still needed. There were but two days before the session would close, and over one hundred and forty bills had precedence. Professor Morse had worked hard for its passage. On the last night of the session, he waited until nine o'clock, and then, after years of struggle, returned to his hotel disheartened. He counted his money, and found that on paying his fare to New York, he would have only seventy-five cents left. Next morning, on going to breakfast, he was informed that a young lady awaited him in the parlor. It was Miss Annie Ellsworth, the daughter of the Commissioner of Patents. She had come to congratulate the Professor on the passage of his bill. She was the first to bring the good news to Morse. Her father, Morse's steadfast friend in Washington, had remained in the Senate until adjournment. The

Professor was choked with emotion, and said: "Annie, the first message that is sent from Washington to Baltimore shall be sent from you." On May 24, 1844, Miss Ellsworth sent the first telegram. It was: "What hath God wrought." (Numbers 23:23.)

ALBERT BIGELOW PAINE, magazine contributor and editor:

"I have two texts that I care for very much. * * * 'And underneath are the everlasting arms,' Deuteronomy 33:27, and the twenty-third Psalm. My pleasure in them is found in their poetic sweetness and the comforting strength of their protection and support."

CHAPTER III.

TWELVE HISTORICAL BOOKS—JOSHUA
TO JOB.

In giving the favorite texts selected from the historical books of the Old Testament, it may be noted by those interested in Bible curiosities that among these books are to be found the shortest verse of the Old Testament, I Chronicles 1:25, and the longest, Esther 8:9. It is interesting to note of the book of Esther that although it contains ten chapters that the word "Lord" nor "God" is not found in it. These facts and many others of interest were discovered and noted by the learned Prince of Grenada, heir to the Spanish throne, imprisoned by the order of the crown for fear he should aspire to the throne. He was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-three years in this living tomb death came to his release, and the following researches taken from the Bible and marked with an old nail on the rough walls of his cell told how the brain sought employment through the weary years:

	In the Old Testament.	New Testament.	Total.
Books	39	27	66
Chapters	929	260	1,189
Verses	23,214	7,959	31,173
Words	592,493	181,253	773,746
Letters	2,728,100	838,380	3,566,480

The favorite or influential texts of an American general who received the surrender of Santiago, an eminent British

statesman, the cobbler-missionary, a New York banker and an English editor, are given in this chapter.

MRS. THEODORE W. BIRNEY, president of the National Congress of Mothers:

“Joshua 1:9 * * * Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.’”

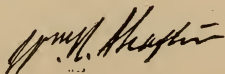
Benjamin Franklin was ridiculed when in Paris for his defence of the Bible, and he determined to find out how many of the scoffers had read it. He informed one of the learned societies that he had come across a story of pastoral life in ancient times that seemed to him very beautiful, but of which he would like the opinion of the society.

On the evening appointed, Franklin read to the assembly of scholars the Book of Ruth. They were in ecstasies over it, and one after another begged that the manuscript might be printed. “It is printed,” replied Franklin, “and is a part of the Bible.”

On another occasion he copied and read to a company of free-thinking wits a remarkable “ancient poem.” It was received with extravagant admiration. Who was the author? Where did Franklin discover it? He informed them that it was the third chapter of Habakkuk.

WILLIAM R. SHAFTER, Major General United States Volunteers, to whom the Spanish forces at Santiago surrendered:

“A favorite verse in the Bible is the last sentence of the eleventh verse, twentieth chapter, First Kings. It is peculiarly applicable to one in my profession, and is one which I have tried to follow.”



JOHN BRIGHT, the English statesman, made happy use of a Scripture idyl, which has now taken its place among the immortal passages in our English prose. It was when explaining why he, a simple Friend, had accepted office in the British Government, that he said: "There is a passage in the Old Testament which has often struck me as being one of great beauty. Many of you will recollect that the prophet, in journeying to and fro, was very hospitably entertained by one termed in the Bible a Shunamite woman. In return for her hospitality he wished to make her some amends, and he called her to him and asked her what there was he should do for her. 'Wouldst thou be spoken for to the king,' he said, 'or to the captain of the host?' (2 Kings 4: 13.) Now it has always appeared to me that the Shunamite woman returned a great answer. She replied, in declining the prophet's offer, 'I dwell among mine own people.' When the question was put to me whether I should step into the position in which I now find myself, the answer from my heart was the same—I wish to dwell among mine own people."—Pattison History of English Bible.

JNO. PH. STEIN, stated clerk of General Synod of Reformed Church:

"2 Kings 6: 17 expresses the realities of the unseen world and St. James 1: 21 shows the value of the engrafted word."

In 1787, when William Carey was urging upon Andrew Fuller the necessity for immediate action in the enterprise of sending missionaries to give the gospel to the heathen, Fuller replied: "If the Lord should make windows in Heaven, might this thing be?" (2 Kings 7: 2.)

HENRY CLEWS, New York banker, but was intended for the ministry, at the outbreak of the civil war was invited

by the Secretary of Treasury to become agent for sale of government bonds; one of the founders and governors of the Union League Club, New York:

"To my mind, one of the noblest texts in the Scripture is found in the eleventh verse of the twenty-ninth chapter of First Chronicles: 'Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as the head above all.'

"This ascription concentrates all the adoration of ages past and to come, and points the way to a perfect faith in the Infinite, that will lift up and give us strength for any battle in the world."

JOSEPH S. KEY, bishop of the Methodist Episcopal Church South, and son of C. W. Key, for more than fifty years a Methodist minister in Georgia:

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in behalf of them whose heart is perfect toward him." (II Chronicles 16: 9.)

This is also the favorite text of James B. Kenyon, the clergyman-poet, author of *An Oaten Pipe* and other poems.

CHARLOTTE M. YONGE, editor for thirty years of the English publication, the *Monthly Packet*, and author of a number of books, *History of Christian Names*, *Life of Bishop Patteson* and *John Keble's Parishes*:

"The joy of the Lord is your strength. Nehemiah 8: 10. Your joy no man taketh from you. John 16: 22."

Charlotte Yonge

CHAPTER IV.

JOB.

From a literary standpoint the Book of Job probably ranks higher than any other book of the Bible. With the most definite promise of eternal life to be found in the Old Testament, it also holds a high place with those who regard the book from a spiritual standpoint. It is also pre-eminently the book of the Bible for philosophers. The sentiment or text from it that seems to have made the greatest impression is: "I know that my Redeemer liveth." When it peals out from that great oratorio, (Handel's Messiah) in music and song, it vibrates with glory and stirs the heart of Christians of all evangelical creeds.

One part or another of the Book of Job seems to have had a great influence on Scotchmen.

Thomas Carlyle, the Scotch historian and essayist, said after reading it: "One of the grandest things ever written with a pen." Samuel Rutherford, the eminent Scotch divine, quoted from it when dying, and the sentiment of the last prayer of Robert Louis Stevenson, the Scotch novelist, was most probably from it. The last words of Horace Greeley were quoted from it.

THOMAS CARLYLE, while visiting at a country house, was requested to conduct family worship, and, it is said, that having begun reading the Book of Job, he read it right through to the end. "One of the grandest things," he says of it, "ever written with a pen." Towards the close of his life

he sat waiting for tea one evening, with a Bible in his hand, and was heard repeating to himself the hymn, dear no doubt, from its early associations:

The hour of my departure comes,
Hear the voice that calls me home;
At last, O Lord, let trouble cease,
And let thy servant die in peace.

Then all unconscious that he was observed, he buried himself once more in the pages of that same book of Job, of which he had once said: "Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind—so soft and great as the summer midnight, as the world with its seas and stars."

JOHN J. INGALLS, for eighteen years United States Senator from Kansas:

"My favorite part of the Bible is the Book of Job."

JENNY LIND, whose name is synonymous for beautiful singing, and the favorite prima donna of the century, attended church in London one Sunday, and afterward went to the vestry to thank Dr. Forest, dean of Worcester, for his sermon. Dr. Forest took the opportunity of telling her that some time previous he had visited a youth in his parish who was dying of consumption, and who was an earnest Christian. Dr. Forest asked him what had led him to know Christ as his Saviour. He replied that some time before his illness he had gone to the Leeds festival, and there had heard Jenny Lind sing, "I know that my Redeemer liveth," (Job 19:25), and had been his faithful follower ever since. Tears sprang into Jenny Lind's eyes, and after a pause thanked the doctor for telling her of the incident, add-

ing: "It is not the first time that I have heard of a similar result from my singing of that song, and I never do sing it without first asking God that it may be blessed to at least one soul in my audience."

At the height of her great success, when money was pouring into her lap, the Swedish Nightingale, as she was called, left the stage and never went back to it. Once an English friend found her sitting on the steps of a bathing machine at the seashore, with a Lutheran Bible on her knee, looking out into the glory of the sunset. As they talked the conversation drew near to the inevitable question: "Oh, Madam Goldschmid, how is it that you ever came to abandon the stage at the very height of your success?" "When every day," was the quiet answer, "it made me think less of this (laying a finger on the Bible) and nothing at all of that (pointing to the sunset), what else could I do?"

Perhaps the shortest sermon ever preached was that which Doctor Whewell was fond of repeating from the text, "Man is born unto trouble, as the sparks fly upwards." (Job 5:7.)

The sermon barely occupied a minute in delivery, the following being a verbatim report: "I shall divide the discourse into three heads: 1. Man's ingress into the world; 2. His progress through the world; 3. His egress out of the world.

"First, his ingress into the world is naked and bare.

"Secondly, his progress through the world is trouble and care.

"Thirdly, his egress out of the world is nobody knows where.

"I can tell you no more if I preach a year."

Then he gave the benediction.

ROUNSEVILLE WILDMAN, consul-general of the United States, Hong Kong, China: "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment.' (Job 20: 5.)

"Job's trials with his false friends and mine with Aguin-aldo and the Hong Kong junta are historical parallels."

ROBERT LOUIS STEVENSON, the novelist and author of *Treasure Island*, *The Strange Case of Dr. Jekyll and Mr. Hyde*, *A Child's Garden of Verses*, etc., sitting in his chamber at his house in Samoa, wrote a prayer, which that night he offered for his wife and his native servants who knelt with him. He besought the Lord to "behold with favor the weak men and women gathered together in the peace of this roof." He prayed that "when the day returned God would call them with morning faces and morning hearts, eager to labor, eager to be happy, if happiness should be their portion." The thought of morning faces and morning hearts, was probably from Job 11: 17.

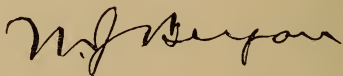
The day returned and God called the man who had so prayed to come to him. A voice of wonderful power was silenced forever, but the little prayer, which taught the duty of gladness in the midst of suffering, went out through the whole world to touch and uplift despairing hearts.

SAMUEL RUTHERFORD, Scotch preacher at Anworth, 1636, deprived of his office and banished to Aberdeen.

He was author of the hymn, *Glory, glory dwelleth in Immanuel's Land*. On his death-bed, with Job 13: 15 in mind, he said: "If he should slay me ten thousand times, ten thousand times I'll trust him. I feel, I feel, I believe in joy, and rejoice; I feed on manna. O, for arms to embrace him! O, for a well-tuned harp!" He also quoted the above words from his hymn.

WILLIAM JENNINGS BRYAN, Democratic nominee for president in 1896, and also in 1900.

“‘If a man die, shall he live again’? (Job 14: 14) is the most important question ever asked. ‘But the path of the just is as a shining light, that shineth more and more unto the perfect day.’ (Proverbs 4: 18) is worth remembering in every day life.”



JAMES K. JONES, United States Senator from Arkansas, and chairman of the Democratic National Committee 1896-1900:

“In the midst of so much that is impressive it is not easy to specify any one passage as in all respects surpassing all others, but I think that Job’s answer to his own question, ‘If a man die, shall he live again’? (Job 14: 14) is the most sublime truth given to man—‘For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; * * * ’” (Job 19: 25, 27.)

It is very interesting to note the coincidence of the choice of two men, so closely associated as Mr. Bryan and Senator Jones. While they conferred together very often, it is probable that neither was aware of the choice of the other. The book of Job seems to be a favorite with western men generally, Senator Ingalls having chosen it.

In the city of London, from the great clock tower of the parliament buildings, as the hands of the great clock mark the completion of each hour, big Ben tolls forth his thunder-

ous peal, while at the end of each quarter a little melody is played upon the chimes which consists of a few notes from the oratorio of the Messiah. For eight miles around the people in smoky London, every fifteen minutes, hear the sweet air, "I Know That My Redeemer Liveth." With each returning quarter of an hour of the day and night, toward all the slums and hovels, as well as to all the palaces of London, peals out the joyful sound, "I Know That My Redeemer Liveth." So the world in its limitless need is beginning to feel the power of a limitless supply; is beginning to hear the song that sounds over land and sea, and which evermore in fuller peal and more joyous chorus will resound to all the ends of the earth, "I Know That My Redeemer Liveth."—Dr. F. E. Clark. (Job 19: 25.)

HORACE GREELEY, journalist and founder of the New York Tribune, said when dying: "I know that my Redeemer liveth."—(Job 19: 25.)

O. W. WHITAKER, Right Rev. Bishop of the Diocese of Pennsylvania, 1887-1900, Protestant Episcopal Church:

"Among the chapters and portions of the Bible which have deeply impressed me by their truth or strength or beauty, I would mention the fourteenth and twenty-eighth chapters of the Book of Job; all of the words of the Lord Jesus Christ, and especially the fourteenth, fifteenth and seventeenth chapters of the gospel according to St. John; and the third chapter of the Epistle of St. Paul to the Philippians."

One of the leading women librarians of the United States sent the following, but preferred that her name be not given: "When he giveth quietness, who then can make trouble?" (Job 34: 29.) "The Spirit itself maketh intercession for us with groanings which cannot be uttered." (Romans 8: 26.)

CHAPTER V.

PSALMS.

The book of Psalms is quoted more often, or at least more texts were selected from it, than from all the other books of the Old Testament, if Isaiah be left out. The Psalms seem to have a peculiar attraction for military and naval men, whose comments show that they are even more familiar with them than are some leading clergymen with the texts they quote. Among the interesting responses that mentioned some verse of the Psalms was the Secretary of the American navy, 1896-1900, and three rear-admirals of long service. And one famous general and two lieutenant generals of the British army mention some Psalm or portion of one as their favorite. Two well-known American editors and authors find comfort in this book of Scripture poetry, Gustavus Adolphus and Martin Luther sang Psalms at critical junctures of their lives. John Milton paraphrased the one hundred and thirty-sixth Psalm when a schoolboy at the age of fifteen. Cyrus Hamlin, the missionary and patriarch, quoted the twentieth Psalm to those in danger or trouble.

Wesley and Toplady, the hymn writers, who could not agree on theological affairs, both found the Psalms of great comfort, both quoting them on their death-beds. Daniel Webster made use of one by quoting it at length in an argument before a court. Jewish scholars mention them as their favorites, Dr. M. Nordau and the Chief Rabbi Adler of the British Empire having responded.

COTTON MATHER, Puritan minister of Boston, where he carried on a persecution against witchcraft:

It was one of the most touching traits of his character that he had a consuming passion for usefulness, or, as he called it, fruitfulness, a passion which was not denied even in his own lifetime. His signet ring had for device a fruit bearing tree with the words of Psalms 1: 3.

When he was dying (1728) and almost sunk away from sight and hearing of earthly things, his son and successor asked him for one word to remember when he was dead, and the old man feebly whispered "Fruitful."

Psalms 2: 10, 11, was the remonstrance addressed to Henry VIII of England by John Lambert, who was burned in Smithfield in 1538. His martyrdom was one of the most cruel of that time, and yet his faith was triumphant, as he lifted his fingers flaming with fire, saying, "None but Christ, none but Christ."

C. E. WYCKOFF, one of the editors of the Brotherhood Star: "Did you ever search your Bible to find beautiful passages about the morning watch? Here is one. Psalms 5: 3. 'My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.'"

MRS. THOMAS CARLYLE wrote thus in her journal: "Sleep has come to look to me the highest virtue and the greatest happiness; that is, good sleep, untroubled, beautiful, like a child's. Ah, me! 'Have mercy upon me, O Lord; for I am weak; O Lord, heal me; for my bones are vexed. My soul is also sore vexed: but thou, O Lord, how long?' " (Psalms 6: 2, 3.)

JACOB KNAPP, the well-known evangelist, was once much annoyed by an ungodly young man occupying a con-

spicuous place in his audience and taking notes of the elder's sermon. He paused, and looking sharply at the reporter, said: "The wicked shall be turned into hell, and all the nations that forget God.' There, young man, put that down." (Psalms 9: 17.)

JAMES RUSSELL LOWELL, American author, *The Bigelow Papers* and *The Vision of Sir Launfal*, being some of his principal works:

"When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpoluted; a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe where the gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. But so long as these man are dependent on the religion which they discard, for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable, and society possible and robs death of its terrors and the grave of its gloom." It is believed that there are few more powerful comments on: "The fool hath said in his heart, 'There is no God.'" (Psalms 14: 1) than the above.

Two Psalms—the one hundred and twenty-first and the one hundred and thirty-fifth—were read in the humble home

of David Livingstone's father, on the day when the young missionary left it for Africa, and then he and his old father walked from Blantyre to Glasgow, to part with one another on the sailing of the Liverpool steamer; and years afterwards the familiar words of the Psalter are woven into the same noble biography when Mrs. Moffat, his mother-in-law, writes to him: "My dear son Livingstone, unceasing prayer is made for you. When I think of you, my heart will go upward: 'Keep him as the apple of thine eye (Psalms 17:8), Hold him in the hollow of thine hand,' are the ejaculations of my heart."

SIR CHARLES WARREN, Lieutenant General, British Army, and conductor of excavations at Jerusalem for Palestine exploration fund, and author of *Underground Jerusalem, the Temple or the Tomb*, also commander of troops against the Bechuanas several times:

"As a child my father taught me to repeat every morning the fifteenth Psalm: 'Lord, who shall abide in thy tabernacle?' etc. That chapter is still with me at any time wherever I may be, and I should say that its possession at all times has been a blessing to me."

D. C. GILMAN, first president of Johns Hopkins University, and since 1875:—

"As my favorite text or scriptures I name the nineteenth Psalm and the Sermon on the Mount."

G. W. SUMNER, rear admiral U. S. navy, and took part in several of the principal naval battles of the civil war, and made the fastest long-distance run for a man-of-war with the U. S. S. *Columbia* from Southampton to New York:

"My favorite chapter is the nineteenth Psalm. My attention was specially called to it many years ago from hearing and seeing it read by the blind preacher, Milburn."

CYRUS HAMLIN, for many years missionary to Turkey, and founder of Robert College in Constantinople, author of *Among the Turks* and *My Life and Times*. He noted on the reply: "In my ninetieth year." He died a few months afterwards.

"My favorite text is the twentieth Psalm. I have often read it to the afflicted and to those in any danger."

Cyrus Hamlin

THE TWENTY-THIRD PSALM.

Among other favorite Scriptures the twenty-third Psalm is mentioned by George C. Lorimer, pastor of Tremont Temple, Boston, Mass.; Bishop Whipple of Minnesota, Gen. O. O. Howard, Col. Estey, the manufacturer, and Harry Kellar, the magician.

From Hymns that have Helped we learn that the metrical version of this Psalm was the favorite of S. R. Crockett, author of the *Raiders*, who says there is no hymn like it. He adds that he has stood by upwards of a hundred people when they were dying, and that the words of the Psalm ushered most of them out into the Quiet. It was the comfort of the Covenanters in the days when they could not call their lives their own; John Ruskin learned it at his mother's knee; Edward Irving, at one time assistant to Dr. Chalmers, and founder of the Catholic and Apostolic Church, recited it as he was dying; Heinrich Heine, in one of his latest poems, recalls the image of the Shepherd Guide whose "Pastures green and sweet, refresh the wanderer's weary feet." When St. Francis of Assisi went alone, bareheaded and barefoot, to convert the Sultan, he kept up his spirit by chanting this Psalm.

SIR JOHN SIMPSON, the eminent surgeon, said there was no part of Scripture dearer than the twentieth Psalm, and that because he had so often known his mother, in her poverty, sit down and repeat it and rise refreshed. The children learned to call it Mother's Psalm.

A prominent United States Senator, chairman of a committee, and having a large part in the presidential campaign of 1900, gave the following:

"Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me." His name is withheld, for to give it would be a breach of confidence, inasmuch as he adds: "My reason for calling it my favorite is simply because when a young boy, I enlisted in the army in 1862, a little girl sweetheart gave me a Bible with that passage marked."

JOHN D. LONG, Secretary of the United States Navy Department, 1897-1900, during the Spanish war:

"Aside from the good moral effect of committing the Scriptures, the familiar version is, in my opinion, the best English ever written; and if I were to start again as a teacher, I would have my pupils commit portions of it, especially the Psalms, believing that in no way could they acquire a better style and use of our language.

"Among the many favorite chapters it is only possible to give the one that comes first to my mind; that is, the twenty-third Psalm, beginning, 'The Lord is my shepherd, I shall not want.' With me, as with so many others, it is associated with the earliest period of my life. I was taught it earlier than I can remember, and taught to repeat it, as was my mother before me."

A handwritten signature in dark ink, appearing to read "John D. Long". The signature is fluid and cursive, with a long, sweeping underline that extends to the right.

SIMON NEWCOMB, astronomer, has made many astronomical discoveries, given to the world in over one hundred papers, and the only American, since Franklin, elected an associate of the Institute of France:

Mrs. Newcomb, who writes for him since he was injured in a carriage accident, says that he cannot say which is his favorite text, but that he used to be very fond of repeating hymns or having them sung for him. His favorite was, "In the cross of Christ I glory." This is based on Galatians 6: 14. Mrs. Newcomb mentions the twenty-third Psalm as her favorite.

ANSTICE ABBOTT, missionary of Bombay, India: "I will mention the twenty-third Psalm as one of the portions dearest to me, and particularly the third verse."

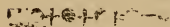
HOWARD TAYLOR, medical director, and son of the founder of the China Inland Mission, gives the Shepherd Psalm as his favorite.

W. F. POWELL, United States Minister to Haiti, 1887 to 1900, and an advocate of manual training, having introduced it in public schools of Camden, N. J., 1883:

"In enjoying present pleasures we fail to think of or acknowledge whence they come. From my youth to the present I have relied upon the twenty-third Psalm."

WILLIAM HENRY EGLE, State Librarian of Pennsylvania for some time, and historian:

"Psalm twenty-three and the Beatitudes."



THOMAS JAMES WELLAND, Bishop of the Irish Episcopal Church, see of Down and Connor, Holywood:

"Psalm twenty-three."

N. FARQUHAR, Rear-Admiral U. S. Navy, brought the captured slaver Triton to the U. S. in 1861, and in com-

mand of the U. S. S. Trenton in the Apia, Samoa, hurricane, saving his crew of 450 men:

"I beg to say that the twenty-third Psalm is a favorite of mine."

When Jas. Inglis was upon his death bed the twenty-third Psalm was read to him, and the dying saint said: "You will understand me as not speaking boastfully of myself when I say that every word you have read is personal to me, personal to my faith, personal to my soul. And now I will rest, and afterward we will talk about his mercies."

Very similar was the death of the Indian missionary, Dr. Alexander Duff; for, apparently unconscious and evidently dying, his daughter repeated this Psalm, and he responded at the end of each verse.

JOHN WELSH, son-in-law of John Knox, sang this Psalm at two in the morning, when banished from Scotland, and with other ministers of the reformed faith and a large concourse of people singing and praying with them, set sail for France. Welsh's wife besought the King for her husband, and was offered his liberty on condition of his preaching and teaching no more. The brave daughter of Knox lifted her apron with her hands and said: "I would rather receive his head here than his liberty at such a price."

Two young women, Marion Harvey and Isabel Alison, on their way to the scaffold for the honor and name of Jesus, were annoyed by the priests who wished to thrust their prayers on them, and the one said to the other, "Come, Isabel, let us sing the twenty-third Psalm," which they did; and she then said, "I am come here today for avowing Christ to be the Head of His church, and King in Zion. O, Seek him, sirs, seek him, and ye shall find him."

The greatest of Scottish philosophers, Sir William Hamilton, died saying: "Thy rod and thy staff they comfort me." (Psalms 23: 4.)

CHAPTER VI.

PSALMS—Continued.

The Royal Exchange in London bears across its portico the words: "The earth is the Lord's, and the fulness thereof." (Psalms 24:1.) A wag, reading this inscription once said: "The earth is the Lord's and the fulness thereof belongs to the Royal Exchange."

Psalms 31:5 holds an extraordinary place among dying believers—"Into thy hands I commend my Spirit"—the words rise from saint after saint. These were the last words spoken by Jesus on the cross, Luke 23:46, the last of Stephen; Acts 7:59, of Polycarp, Basil, St. Louis, Columbus and of the poor Italian prisoner of our own times, Silvio Pellico.

On the 6th of July, 1415, John Huss of Bohemia was burned to death in a field near the ancient city of Constance, his safe conduct being violated by the Emperor Sigismund, for which the Pope gave absolution. A brass tablet marks the spot where Huss stood. While seven bishops removed his priestly dress piece by piece, and placed on his head a paper crown painted with demons, they addressed him, "We deliver thy soul to Satan." "But I," he said, "commend it to Thy hands, Lord Jesus Christ, who hast redeemed me."

One hundred and thirty-one years after Huss, Luther died (1546). Among his last words were these: "I pray Thee, O Lord, Jesus Christ, to take my soul into Thy keeping." Then he said thrice, "Father, into Thy hands I commend my Spirit; Thou hast redeemed me, Lord God of truth." (Psalms 31:5.)

In 1572, John Knox died, saying: "Now, for the last time, I commend my spirit, soul and body," touching three of his fingers, "into Thy hand, O Lord."

Nearly a century after this Hugh McKail, the gifted martyr of Scotland, took hold of the ladder to go up to his death, having sung these same words, saying as he went up, "I care no more to go up this ladder, and over it, than if I were going home to my father's house." He called to his friends and fellow-sufferers below, "Be not afraid. Every step of this ladder is a degree nearer heaven."

"Into thy hands I commend my spirit" were also the last words of Lady Jane Grey; of Charlemagne, King of France and Emperor of the West; of Mary, Queen of Scots. Thomas Jefferson, third president of the United States, said: "I resign my spirit to God and my daughter to my country." Edward the Sixth, son of Henry the Eighth: "Lord, take my spirit." Michael Angelo said: "My soul I resign to God." He admonished his relatives in their life and death to think on the sufferings of Jesus Christ.

St. Augustine often read the thirty-second Psalm "with weeping heart and eyes, and before his death had it written upon the wall which was over against his sick bed, that he might be exercised and comforted by it in his sickness." His words, "The beginning of knowledge is to know thyself to be a sinner," might be prefixed to it as a motto.

COLUMBA, of Scotland, after laboring thirty-four years in Iona, felt death coming upon him. Going to the monastery barn, he blessed the grain, and thanked God there would be enough for the brethren.

He then returned to the monastery, and went to the library, to continue a copy of the Psalms already begun by him. When he came to the words in the thirty-fourth Psalm,

"They that seek the Lord shall not want any good thing," he rose from his work and said: "This ends the page, and I will cease here. Baithen may write what follows." (Baithen, long chosen by Columba as his successor, did really complete the copy.) It was now time for evening prayers, and he went with his brethren into the chapel. Returning, he lay down on his hard couch, and committed to his faithful servant his last wishes for the brethren: "This is my last commandment to you, my children, that ye should love one another sincerely, and be at peace. If ye follow the example of the good, God, who strengthens such, will surely be with you." These were Columba's last words.

Inscriptions on old houses in Edinburgh: "He that tholes (endures) overcomes." "O, magnify the Lord with me, and let us exalt his name together." (Psalms 34: 3.)

During the days of early Methodism in England, there was a preacher named Samuel Bradburn, of whom Wesley held a high opinion. Bradburn being in a state of impecuniosity, Wesley sent him five one-pound notes with the following letter:

"Dear Sammy: 'Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' (Psalms 37: 3.)

Yours affectionately,

JOHN WESLEY."

Bradburn thus replied:

"Rev. and Dear Sir: I have often been struck with the beauty of the passage of Scripture quoted in your letter, but I must confess that I never saw such useful expository notes upon it before. I am, Rev. and dear sir, your obedient and grateful servant,

S. BRADBURN."

SIR GEORGE B. WOLSELEY, K. C. B., lieutenant general on the staff of the British Army in India, fourth son of the late commander-in-chief of the British Army; having served with distinction in the principal campaigns during the past forty years: "Psalms 37: 3—a verified dream."

A handwritten signature in dark ink, appearing to read "G. B. Wolseley". The signature is written in a cursive, flowing style with a long horizontal stroke extending to the right.

HEZEKIAH BUTTERWORTH, author of Zig-Zag Journeys, and for over twenty years editor of the Youth's Companion:

"My favorite passage of Scripture is: 'Commit thy way unto the Lord; trust also in Him and He shall bring it to pass.' (Psalm 37: 5.)

"My favorite chapter is Psalm 23.

"My favorite poem is the Book of Job."

PAUL GERHARD, Lutheran minister at Berlin, was deposed from his office, and banished the country in 1666, by the elector Frederic William the Great, on account of the faithful discharge of his ministerial duties. Not knowing whither to go, he and his wife passed out of the city, and finally stopped at a tavern, oppressed with care and grief. Gerhard endeavored to comfort his partner by the text, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." (Psalm 37: 5.) Then he wrote a hymn embodying this sentiment. Before he had finished its perusal the agents of Duke Christian of Mersburg invited him to an interview with that prince, by whom he was appointed Archdeacon at Luebben.

The bells of Westminster Abbey chime hourly a sweet, simple melody. The words allied to the tune are these:

All through this hour,
Lord be my guide,
And through Thy power
No foot shall slide.

(Psalms 37:31.)

ORISON SWEET MARDEN, founder and editor of Success, and author of Architects of Fate, Pushing to the Front, and similar books:

“‘As the heart panteth after the water brooks, so panteth my soul after Thee, O God.’ (Psalm 42:1.) It has always been my favorite and I cannot remember the time when I was not impressed by it.”

Psalm 46 was paraphrased by Luther in his “Eine feste Burg,” which is translated for us in the well-known lines, “A safe stronghold,” etc. This was the “Marseillaise of the Reformation.” In the dark Reformation times Luther would say to Melancthon, “Come, Philip, let us sing the forty-sixth Psalm.” When the Protestant cause seemed to be losing ground, “he sang it to the lute every day, standing at the window and looking up to Heaven.”

When he and Melancthon and others were sent into banishment, and were entering Weimar in great despondency, they heard a girl singing this Psalm. “Sing on, dear daughter mine,” Melancthon said, “thou knowest not what comfort thou bringest to our hearts.”

GUSTAVUS ADOLPHUS prepared for the battle of Leipsic by singing this Psalm 46 along with his whole army. Wesley preached on it when a shock of earthquake threw London into terror the last century. The people of Moscow used this Psalm as their memorial song of triumph for that

night on which twenty thousand of Napoleon's horses perished by frost, and the French army were driven back by an unseen hand into its disastrous retreat.

JOHN WESLEY, the founder of Methodism, and one of the earliest of modern evangelists, and the awakener of thousands of souls, had a triumphant death. He sang several stanzas, commencing:

"I'll praise my Maker while I've breath,
"And when my voice is lost in death," etc.

He then repeated from Psalms 46:11: "The Lord of hosts is with us; the God of Jacob is our refuge." He repeated several times: "The best of all is, God is with us."

AUGUSTUS M. TOPLADY, author of "Rock of Ages," the world's most popular hymn, died in London at the age of thirty-eight. Although he had the brightest prospects before him, he was almost exultant at the prospect of heaven, repeating Psalms 55: 6.

Viewed from a worldly standpoint, the career of Allen Gardiner was a miserable failure and his life wasted in a hopeless undertaking. While a captain in the British navy he witnessed the heathen worship of a Chinese Temple and there the impulse came which led him to devote his life to the heathen. He sought in vain for an opportunity to work in South Africa, New Guinea, and South America. With untiring zeal and unconquerable faith he was the means of forming the Patagonian Missionary Society under whose auspices he thrice led a forlorn hope to the dreary and stormy wastes of Terra del Fuego. On his fourth and last attempt he was put ashore with six companions on an island of his choice, with provisions for six months. But before another vessel reached the spot all had perished from cold and dis-

ease and starvation. But there was no despair for Gardiner. With undiminished faith he left to his friends a solemn charge not to neglect the object for which he had so gladly sacrificed his life, and with feeble hands he traced these words: "My soul, wait thou only upon God; for my expectation is from him." (Psalms 62: 5.)

ETHEL E. BALDWIN, delegate to Ecumenical Conference of Foreign Missions, New York, 1900:

"'My word shall not return unto me void' is my sure promise of success for the work at home and abroad. 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.' (Proverbs 11: 24) is my missionary text. Psalms 68: 11 I call my resurrected text, it being only in the revised version: 'The Lord giveth the word: the women who publish the tidings are a great host.' Strangely enough this text was resurrected just as the doors opened in heathen lands calling for a host of women, and they are at work under this renewed commission."

CANON WALTER J. EDMONDS, Exeter Cathedral, England:

"Text of life-long helpfulness—'I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only.' Psalms 71, 16."

GEO. E. BELKNAP, rear admiral U. S. Navy, engaged in the capture of the Barrier forts in China in 1856, and was in many of the battles of the Civil war:

"Among many noteworthy and suggestive chapters in the Bible, not omitting the magnificent epic of Job, Psalms 90 is a great favorite with me. Its majestic phrasing and solid statement often sound in my ears. It seems to declare and

impress upon us the height and majesty, the omnipotence, the unchanging purposes and eternal grace of Almighty God more comprehensively and profoundly than any other chapter of Holy Writ. It also sets forth the solemn fact of man's brief life and evanescent work in a way that even a fool in his sublimest folly can understand and take home to himself the ever-living truth that from the earth he sprang and that to the earth he must soon return, while God reigns from everlasting to everlasting and his testimonies are ever 'very sure.' "

J. M. THOBURN, missionary bishop of the Methodist church in India and Malaysia 1888 to 1900, author of *Light in the East* and *Christless Nations*:

"I have no permanent favorite among the Bible passages but nearly always have a verse or verses in mind, suited to the emergency of the hour or day. At present I am drawn to Psalms 91: 14, 15, 16."

D. L. MOODY'S favorite Psalm was the ninety-first. When in November, 1892, he and his fellow passengers on the steamship *Spree* were threatened by a billowy grave he preached to a most attentive audience from the words found in verses fourteen to sixteen. They called upon God and he answered them, "and delivered them."

H. B. WHIPPLE, Protestant Episcopal bishop of Minnesota, since 1859, over forty years, going there when the state was almost a wilderness, and doing a great work among the Indians:

"I believe that the Bible was written under the guidance and inspiration of God and that all is good. The three texts which have come most often to me in the cares and burdens of the over forty years of my episcopate, are Psalms 93: 1, Psalms 23: 1 and St. John 14, last clause of the ninth verse."

H. B. Whipple

While the U. S. S. Mississippi rode at anchor in the harbor of Uraga on July 10, 1853, Commodore Matthew Galbraith Perry spread out the stars and stripes over the capstan, and using the latter as a pulpit he read the one hundredth Psalm. As he proclaimed his message: "Make a joyful noise unto the Lord, all ye lands," the world was little cognizant of the wondrous change which was about to take place in Japan, which was to be opened to the gospel, and should come to know that the Lord he is God.

In the metrical version of the one hundredth psalm, says Hymns that have Helped, the men of North Britain found a practical substitute for the papistical Te Deums, which they abhorred. It was written by W. Kethe in 1560-61 to fit the tune in the Genevan Psalter, now known as the Old Hundredth. It is one of the few Psalms to which Shakespeare makes reference in his plays. Longfellow refers to the New England settlers, "Singing the Hundredth Psalm, that grand old Puritan anthem." Rev. James Campbell of Dublin says that the magnificent version of the Hundredth, set to Luther's majestic tune, has wedded Lutherans and Calvinists to eternity, and girdled the earth with sweet and stately praise.

JOHN S. HUYLER, philanthropist and manufacturer, and deeply interested in mission work in New York:

He says that he has many texts for special times and occasions, but the most prominent one for general use is: "He knoweth our frame; remembereth that we are dust." (Psalms 103: 14.)

CHARLES F. THWING, president Western Reserve University:

"I have several equally favorite chapters, but on the whole, the one that is the greatest favorite is the one hundred and third Psalm."

ISRAEL ZANGWILL, man of letters, self-educated, author of *Dreamers of the Ghetto*, *They that walk in Darkness*, etc.:

"I think that people might do worse than study Psalms one hundred and third and one hundred and fourth, and I like First Corinthians, chapter thirteen, verse seven."

I Zangwill

H. C. MORRISON, bishop of the Methodist church South, and pastor for twelve years in the largest Methodist churches in Louisville, Ky.:

"The one hundred and third Psalm has been a favorite with me from my boyhood."

DR. M. NORDAU, Officier d'Academie, France, author and physician: "The Bible has been my constant companion since my early childhood. The effects of the word upon me have been different at different times of my life, but I have never ceased reading it. Job, the Ecclesiastes and the Psalms occupy the highest rank in my estimation, and the psalm I prefer to all others is the ninetieth, on the fragility of human life. I know this Psalm like many others by heart, and quote it very often."

To the sublime strains of the ninetieth Psalm, Hampton's troopers carried him to his last resting place among the Chiltern Hills.

CROMWELL sang with his soldiers the one hundred and seventeenth Psalm on the battlefield of Dunbar.

FRANK EDWIN ELWELL, sculptor, the equestrian statue of General Hancock at Gettysburg, and Dickens and

Little Nell at Philadelphia being among his most notable works:

“‘This is the day which the Lord hath made; we will rejoice and be glad in it.’ (Psalms 118: 24). As far as I am concerned it has no relation to the Jewish sabbath, but reminds one that every instant of this life is an influx from the divine and that every day is a day of the Lord. The teachings of Christianity have tumbled into materialism, which has caused most of the crime of civilization. To believe that our life is God’s life is to feel that there is but one life and that of love.”

MALTBIE DAVENPORT BABCOCK, D. D., formerly of Baltimore, but in 1900 at the Brick Presbyterian Church, New York, successor to Henry Van Dyke:

“I believe profoundly in the custom of committing texts, or rather Psalms and chapters, to memory. ‘Thy word have I hid in mine heart that I might not sin against Thee’ is sufficient incentive.”

WILLIAM LAWRENCE MERRY, U. S. minister to Nicaragua, Salvador and Costa Rica, 1897-1900, and for a number of years commander of steamships on the Atlantic and Pacific oceans:

“Thy righteousness is an everlasting righteousness, and thy law is the truth.” (Psalms 119: 142).

GEORGE WISHART, the chaplain and biographer of “the great Marquis of Montrose,” as he was called, would have shared the fate of his illustrious patron but for the following singular expedient. When upon the scaffold, he availed himself of the custom of the times, which permitted the condemned to choose a psalm to be sung. He selected the one hundred and nineteenth Psalm, and before two-thirds

of the psalm had been sung, a pardon arrived, and his life was preserved. It may not be out of place to add that the George Wishart, Bishop of Edinburgh, above referred to, has been too often confounded with the godly martyr of the same name who lived and died a century previously. We only mention the incident because it has often been quoted as a singular instance of the providential escape of a saintly personage; whereas it was the very ingenious device of a person who, according to Woodrow, was more renowned for shrewdness than for sanctity. The length of this psalm was sagaciously employed as the means of gaining time, and, happily, the expedient succeeded.—C. H. Spurgeon.

“The law of thy mouth is better unto me than thousands of gold and silver.” (Psalms 119: 72). The largest Bible in the world, which is in the Vatican, furnished an actual comment on this. It is in Hebrew manuscript and weighs 320 pounds. Some Italian Jews obtained a view of the precious volume and told their friends in Venice about it. The result was that a syndicate of Russian Jews tried to purchase it, offering the Pope the weight of the book in gold as the price. Pope Julius the second, however, refused the offer. At the present price of gold the offer would amount to about \$360,000.

EDWARD, the Black Prince, chose, “My help cometh from the Lord,” the first clause of the second verse of the one hundred and twenty-first Psalm, as the motto for coins struck in England in 1362.

J. C. WATSON, rear admiral U. S. Navy, and successor to Admiral Dewey in command of the fleet in the Philippines: “My favorite chapter is the Traveller’s Psalm, 121; the seventh and eighth verses mean more to me than any others.”

The gates of the celestial city were opening for him when McCheyne joyously exclaimed: "My soul is escaped as a bird out of the snare of the fowler; the snare is broken, and I am escaped." (Psalms 124:7.)

On August 22, 1900, the American Board of Commissioners for Foreign Missions received a cablegram from Che-Foo, China, where the missionaries were being massacred and undergoing the worst persecution of the century. It read: "Psalms 124," the names of missionaries that were saved and their stations being added. The comment of the daily press was that it was better than a code.

"Let us with a gladsome mind,
Praise the Lord, for He is kind:
For his mercies aye endure,
Ever faithful, ever sure."

This is the first verse of the paraphrase of the one hundred and thirty-sixth Psalm, written by Milton, when he was a boy of fifteen at St. Paul's school.

DANIEL WEBSTER was a constant student of the Bible, and his most impressive use of the one hundred and thirty-ninth Psalm in one of his great cases will be quoted so long as his name is remembered. "A sense of duty pursues us ever. It is omnipresent like the Deity. If we take to ourselves the wings of the morning and dwell in the uttermost parts of the sea, duty performed or duty violated, is still with us for our happiness or our misery. If we say, 'Surely the darkness shall cover us,' in the darkness as in the light our obligations are yet with us. We can not escape from their power, nor fly from their presence."

SIR EVELYN WOOD, general in the British army, possessor of Victoria Cross and several other medals for

bravery, severely wounded while carrying a scaling ladder at Redan, prominent in Indian, Egyptian and African campaigns:

"A text often in my mind is: 'O Lord God, thou strength of my health: thou hast covered my head in the day of battle.' Psalms 140:7."

VERY REV. HERMANN ADLER, D. D., Chief Rabbi of the British Empire:

"Psalm 143:8. 'Cause me to hear thy loving kindness in the morning: for in Thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto Thee.'"

A handwritten signature in dark ink, appearing to read 'H. Adler', with a horizontal line drawn underneath the name.

CHAPTER VII.

PROVERBS AND ECCLESIASTES.

Jewish writers say that Solomon wrote the Canticles or Song of Solomon in his youth, the Proverbs in his riper years and Ecclesiastes in his old age. Luther said that every man aiming at godliness should make Proverbs his book of devotion. Coleridge said that it was the best statesman's manual ever written and Stuart adds: "All the heathen moralists and proverbialists joined together cannot furnish us with one such book as that of Proverbs." If any book of the Old Testament may be claimed by young men as directed to them it is Proverbs.

General Grant quoted Proverbs 14:34, in a message to the children of the United States, and this text General Merritt says is over the altar in the chapel of the U. S. military academy at West Point, and has followed him through a busy life. Lord Shaftesbury took for his ideal the description of a wife from one of its chapters. Henry M. Stanley, the explorer and Alma-Tadema, the artist, found in Ecclesiastes 9:10, the rule of their lives.

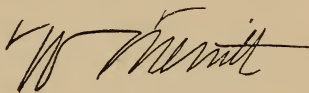
FITZHUGH LEE, military governor of Havana, 1899, later governor of the Western Department of Cuba; in the civil war, had three horses shot under at battle of Winchester, and was major-general of volunteers in war with Spain:

"I quote the twenty-third verse of the fourth chapter of Proverbs: 'Keep thy heart with all diligence; for out of it are the issues of life.'"

This is also the favorite text of Cady Staley, president of the Case School of Applied Science.

W. MERRITT, Major-General United States Army, to whom the Spanish army surrendered at Manila:

“‘Righteousness exalteth a nation: but sin is a reproach to any people.’ (Proverbs 14: 34.) This text, which is over the altar at West Point in the chapel, has followed me through a busy life.”

A handwritten signature in dark ink, appearing to read "W. Merritt". The signature is fluid and cursive, with a long horizontal stroke extending to the right.

In June, 1876, when the editor of the Sunday-School Times asked President Grant for a message to the youth and children of the United States to accompany a Centennial number of his paper, his reply was: “My advice to Sunday-schools, no matter what their denomination, is: Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts and practice them in your lives.

“To the influence of this book we are indebted for all the progress made in true civilization, and to this book we must look as our guide for the future.”

“‘Righteousness exalteth a nation; but sin is a reproach to any people.’ (Proverbs 14: 34.) Yours respectfully, U. S. Grant.”

E. CROZAT CONVERSE, composer of symphonic and church music, his American Overture for full orchestra being played by Thomas orchestra at the World's Fair, and by prominent orchestras since:

“There is no more precious text of the Bible to me than that which tells of the infinite fullness, yet finite brother-nearness of Christ's friendship: Proverbs 18: 24.” See also Hebrews 2: 11.

DEAN SWIFT preached one of the shortest sermons on record from the following text: "He that hath pity upon the poor lendeth to the Lord." (Proverbs 19: 17.)

It was a charity sermon, and was all embraced in one sentence. Here it is: "Now my brethren, if you are satisfied with the security, down with the dust." An unusually large collection was taken.

The late Bishop ———, it is said, was strongly opposed to the principles of total abstinence, and had his sideboard loaded with brandy and wine, etc. On one occasion a minister, a decided temperance man, dined with the bishop, who pouring out a glass of wine, desired him to drink with him.

"Can't do it, Bishop; 'Wine is a mocker.'" (Proverbs 20: 1.)

"Take a glass of brandy, then."

"Can't do it, Bishop; 'Strong drink is raging.'" (Proverbs 20: 1.)

By this time, the Bishop becoming excited, remarked to his guest:

"You will pass the decanter to the gentleman next you."

"No, Bishop, I can't do that; 'Woe unto him that giveth his neighbor drink, that putteth thy bottle to him.'" (Habakkuk 2: 15.)

H. C. CORBIN, adjutant general U. S. Army, served ten years on the plains in the West, was with President Garfield when he was shot and also at his death-bed:

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. Proverbs 22: 1."

"Oh glorious! Would to God I had such a wife as this!" is the written comment on Proverbs 31. (The description of the virtuous woman) which was discovered in the great

Lord Shaftesbury's pocket Bible. A later note which follows read thus: "And so I have, God be everlastingly praised! 1846."

ECCLESIASTES.

SAM WALTER FOSS, poet and journalist:

"He hath made everything beautiful in his time." (Ecclesiastes 3: 11.)

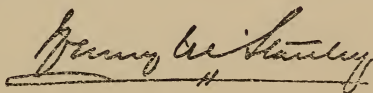
SIR LAWRENCE ALMA-TADEMA, painter of a number of famous pictures, *The Spring*, being among his later works: "Ecclesiastes 9: 10: 'Whatsoever thy hand findeth to do, do it with thy might,' which is the rule of my life."

J. G. MILLAIS, artist and author, has travelled and shot big game in all parts of the world:

"Know thyself." He adds to the note: "I think the above is a good Greek proverb." (The author is not able to furnish any Scripture reference for it.)

HENRY M. STANLEY, African explorer, author and lecturer, among his books are, *How I found Livingstone*, and *Through the Dark Continent*:

"Whatsoever thy hand findeth to do, do it with thy might." (Ecclesiastes 9: 10.)

A handwritten signature in cursive script, reading "Henry M. Stanley", underlined with a single horizontal line.

He said that these words were the guiding motto of his life. Writing of one of the most tragic experiences in his very eventful life, he says: "Constrained at the darkest

hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess his aid before men. A silence, as of death, was round about me; it was midnight; I was weakened with illness, prostrated by fatigue, and worn with anxiety for my black and white companions whose fate was a mystery. In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column." (See Romans 10: 9, 10.) In a speech recently delivered in England, Mr. Stanley told this remarkable story of a missionary Bible:

"Janet Livingstone, sister of the great missionary, gave me a richly bound Bible. Not liking to risk it on a journey around the Victoria Nyanza, I asked my companion to lend me his somewhat torn and stained copy, and I sailed on my way to Uganda, little thinking what a revolution in Central Africa that book would make.

"We stayed in Uganda some time, and one morning during a levee the subject of religion was broached, and I happened to strike an emotional chord by making a casual reference to angels. King and chiefs were moved as one man to hear more about angels. My verbal descriptions of them were not sufficient.

"‘But,’ said I, ‘I have a book with me which will tell you far better, not only what angels are, but what God and His blessed Son are like, to whom the angels are but ministering servants.’

"‘Fetch it!’ they cried, eagerly. ‘Fetch it now! We will wait!’

"The book was brought, opened, and I read the tenth chapter of Ezekiel and the seventh chapter of Revelation,

from the ninth verse to the end [translating, of course, into the native tongue], and as I read the eleventh and twelfth verses you could have heard a pin drop. When they heard the verse, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat," I had a presentiment that Uganda would eventually be won to Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words nor the startling effect they had on him and his chiefs.

"As I was turning away from his country, his messenger came and cried, 'The Book! Mtesa wants the Book!' It was given to him. To-day the Christians number many thousands in Uganda. They have proved their faith at the stake, under the knobstick and under torture till death."

The Bible is its own witness. Its non-reading critics, who are "indebted to their imagination for their facts," invite the disdain that follows wilful ignorance.

SARAH K. BOLTON, author of a number of books, among which is *Poor Boys Who Became Famous*:

"Ecclesiastes 9:10: 'Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.'" In this connection she gives the motto of the late Princess Alice, "Life is for work, not for pleasure." She also adds, "If we all felt this, what a different world it would be."

RUSSELL H. CONWELL, pastor of one of the two or three largest churches in America:

"Ecclesiastes 11:9."

When Cromwell took command of the army of the English Parliament, he ordered all his soldiers to carry a Bible. A dissolute young man, who had joined the army for

plunder and dissipation, had to obey the command. Ordered out on a skirmishing party, he was shot at, but unhurt. On returning he drew out his Bible, and discovered a bullet hole in it. He traced its depths, and found the bullet hole had gone as far as the ninth verse of the eleventh chapter of Ecclesiastes, which reads: "Rejoice, O young man, in thy youth;" etc. He read the verse. The Holy Spirit carried the words home to his heart, and he believed on the Lord Jesus Christ.

The tract which was found among the remains of Sir John Franklin's ill-fated party contained a text of Scripture (Ecclesiastes 12:1) underscored; and the highest grave northward on the face of our earth, the grave of another discoverer, bears the cry of David in his penitence. "Wash me, and I shall be whiter than snow." (Psalms 51:7.)

What a peculiarly appropriate text to be placed where it is always surrounded by snow.

CHAPTER VIII.

ISAIAH AND OTHER PROPHETS.

Isaiah is called the evangelical prophet and his description of the Messiah and his kingdom would make a splendid prologue or fore-word to the New Testament. Christ quoted the prophesy concerning himself in Isaiah 61:1 and said to his friends and neighbors at Nazareth: "This day is this scripture fulfilled in your ears." (Luke 4:21.) A text from Isaiah adorned the wall of Gladstone's bedroom. D. L. Moody's favorite text and creed were from it. Fanny Crosby, the blind hymn writer, claims a text from Isaiah as her favorite and has written two hymns from it. H. Price Hughes' favorite text is from its pages, while one of the most touching incidents in the life of Pansy is closely associated with Isaiah 41:3.

DWIGHT L. MOODY'S life motto is said to have been Isaiah 50:7:

"For the Lord God will help me;
Therefore shall I not be confounded;
Therefore have I set my face like a flint,
And I know that I shall not be ashamed."

"How that unlocks many a door in the secret chambers of this man's biography! his bold assaults on the slums and saloons; his even braver assaults on the iron gates of English university towns, where the bars of a refined culture, a jeering skepticism, and a religious ecclesiasticism united to exclude him. How it explains his courage in undertaking en-

terprises that seemed to others hopeless for their discouragements, or gigantic for their dimensions!"

Mr. Moody said once in reply to a question: "My creed is in the fifty-third chapter of Isaiah."

WILLIAM E. GLADSTONE'S day was opened and closed with prayer, and when the cares of state pressed hard upon him, he has gone to his "secret closet" many times in the course of twenty-four hours. It is a well known fact that during a cabinet crisis he went to church no less than three times a day. And as if to encourage him to appeal to the Almighty for aid at all times, there is this text hanging in his bed-room over the mantelpiece:

"Thou wilt keep him in perfect peace,
Whose mind is stayed on Thee." (Isaiah 26: 3.)

BENJAMIN F. BUTLER, attorney-general of the United States from 1831 to 1834, said when dying: "I have peace, perfect peace. 'Thou wilt keep him in perfect peace whose mind is stayed on thee.'" (Isaiah 26: 3.) This peace promise is also one of the favorites of Rear Admiral Watson, U. S. N.

JAMES L. BARTON, corresponding secretary for the American Board of Commissioners for Foreign Missions:

"Perhaps the text upon which I most often lean is Isaiah 26: 3. This promise has been a wonderful help and comfort when every other source failed. Other texts have proven equally valuable under different trials and in the face of different needs."

FANNY CROSBY, the blind hymn writer, who has probably written more hymns that are in use today than

any other modern writer, replied through her friend Ira D. Sankey. He says:

"Her favorite text is Isaiah 41: 13: 'For I the Lord, thy God, will hold thy right hand, saying unto thee, Fear not: I will help thee.' She has written two hymns which are special favorites of hers, giving expression to the thoughts in this text. One is No. 42 in Gospel Hymns 1 to 6:

All the way my Saviour leads me;
What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my guide?
Heavenly peace, divinest comfort,
Here by faith in Him to dwell!
For I know whate'er befall me,
Jesus doeth all things well.

The other hymn is No. 356 from the same book:

Hold Thou my hand; the way is dark before me
Without the sunlight of Thy face divine;
But when by faith I catch its radiant glory,
What heights of joy, what rapturous songs are mine!

Speaking of committing texts to memory she once said:

"I committed to memory the first four books of the Old Testament, also the four Gospels, and these doubtless influenced my poetic career to a greater extent than all other literature combined."

ANDRONICUS, Comnenus, usurper and emperor of Constantinople, (1110-1185) when he was dying, cried out: "Lord, have mercy upon me. Wilt thou break a bruised reed?" (Isaiah 42: 3.) This was a most inconsistent reference, for he put to death Alexis the Second, and so great

was his cruelty that his own subjects rose in desperation and slew him.

HUGH PRICE HUGHES, editor of the Methodist Times, London, and president of the Wesleyan conference 1898-9, and prominent in philanthropic movements:

"My favorite text in the Old Testament is Isaiah 43: 25: 'I, even I, am he that blotteth out thy transgressions for mine own sake.' I emphasize the last clause, 'For mine own sake,' as declaring that God forgives us, not as the result of any effort of our own, or any merit of our own, but for his own sake, because his nature compels him to do his utmost to save all sinners, because, in a divine sense, he cannot help it. His unchanging and everlasting love compels him to do so.

It is more difficult to speak about the New Testament, where there are so many favorite texts. But I think the one which I must name is the second part of verse thirty-seven in the sixth chapter of John's gospel: 'Him that cometh to me I will in no wise cast out'—'I will under no circumstances reject.' I think that I have quoted that passage more frequently than any other in the New Testament for the encouragement of those who hesitate to cast themselves upon the mercy of God."

A. Price Hughes

MAJOR D. W. WHITTLE, well-known evangelist, associated with D. L. Moody, and did evangelistic work in southern camps during the Spanish war; and writer of the words of some of the most spiritual of the Gospel songs:

"'I have blotted out as a thick cloud thy transgressions and as a cloud thy sins: return unto me; for I have redeemed thee.' Isaiah 44: 22."

D. W. Whittle

He wrote the words for the Gospel song, Moment by Moment, based on Isaiah 27: 3:

“Never a trial that he is not there,
Never a burden that he doth not bear,
Never a sorrow that he doth not share,
Moment by moment I’m under his care.”

WILLIAM CAREY, the humble cobbler of Moulton, England, and the great missionary to India, preached a sermon at Nottingham in May, 1792, founded on Isaiah 54: 2, 3:

“Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the gentiles, and make the desolate cities to be inhabited.” The sermon resulted in the organization of a great missionary society for the propagation of the gospel among the heathen. He took up the spirit of the passage in two exhortations, namely: “Expect great things from God; attempt great things for God.”

CHARLES N. CRITTENTON, wealthy chemist, who has given a large part of his fortune for the establishment of rescue homes, and nearly all his time to evangelistic work:

Sixteen years since, when I consecrated all to the Lord God and received the Holy Spirit in His fullness, immediately I saw the necessity of memorizing God’s Word. I therefore prayed God to touch my mind that I might retain the Word and be able to preach it to others. II Timothy 4: 2.

There are so many passages that are touching and tender that I can hardly at the present moment say which one I love most, but seemingly the one that I have loved and which I have used most is Isaiah 53: 5 and 6.

I remember, about ten years ago, in San Jose, Cal., while holding meetings in the Florence Mission, a bright young man, under deep conviction, came to the front. We both knelt in prayer by the side of a wood-bottom chair and quoted over and over these words: "All we like sheep have gone astray and the Lord hath laid on Him the iniquity of us all." Perhaps I quoted this fifteen or twenty times until, finally, the tears were not only pouring down his cheeks, but also mine, and there were two puddles of tears on that wood-bottom chair. After repeating these words, and he considering them, I simply asked him: "Do you believe that?" He answered, "Yes;" and then I asked again: "Do you believe your sins were laid on Jesus?" After a long time he again said, "Yes." Then the next question was: "If your sins are laid on Jesus, where are they?" Rising to his feet, through his tear-bedimmed face, he began to look around through the room, and finally answered, "They are all gone," and began to shout praises to God, as the great Burden Bearer had borne away all of his sins.

Only a few weeks afterwards a fine, noble, old, gray-haired gentleman, who had come from the East to San Jose for his health, heard of the Florence Mission and went there to listen to the testimony. Soon a bright-faced, beautiful young man rose and was telling the story of how Jesus had saved him in the Florence Mission after he had wandered away from his Christian home and out upon the dark mountains of sin, having gone from city to city to the far West, and had finally found his mother's Christ in the Florence Mission at San Jose. He had hardly closed his testimony when he was encircled in the tender embrace of his white-headed father. They wept in each other's arms, and not only were they weeping, but all in the Mission, while Heaven was rejoicing at that grand and glorious scene. About two years

afterwards I received a letter from this young man that he was then cashier of a bank in Oregon. All glory to Jesus! "The law of the Lord is perfect, converting the soul." (Psalm 19: 7.)

I have in the last eighteen years seen tens of thousands converted to God, thus showing that Psalms 119: 130, also Jeremiah 5: 14 and 23: 28 and 29 are all true.

ANTHONY COMSTOCK, the apostle of purity, having destroyed tons of plates of indecent books, and rooted licentious literature from many institutions of learning, and likened by some of the leading men in the country to the apostles of old:

"It depends upon the mood as to which text stands out prominent. As I sit in my tent where I am writing this and look out upon the hills, mountains and valleys, I sing in my heart: 'O Lord, our Lord how excellent is thy name in all the earth. Who hath set thy glory above the heavens.' When standing in the place assigned me for duty, and conspiracies to injure my good name, to ridicule and deride me before the public; and the assassin's wrath is kindled upon me, and ruin and death stare me in the face, my banner text overshadows my soul with a halo of peace:

"'No weapon formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.' (Isaiah 54: 17.) Again: 'Fear thou not for I am with thee. Be not dismayed, for I am thy God.' (Isaiah 41: 10.) For nearly twenty-eight years I have been an outpost picket—on the danger line—where adverse foes have sought my destruction, but I have never found a single one of the Lord's promises to fail. The joy of service is mine. The doing

of God's will brings gladness and peace. It is the only real and lasting joy; more than earthly riches. It is heavenly riches and spiritual joy. We do not choose our place as soldiers of the cross, any more than a soldier in the field assigns himself. Our commander assigns us to duty. His orders we are to obey. We always face the forces of unrighteousness.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'" (I Corinthians 2:9.)

Anthony Loutock

G. W. ATKINSON, governor of West Virginia 1897-1901, author of several books and a volume of poems:

"I devoted a number of years of my life to the superintendency of Sunday Schools, and I always insisted that every member of the school should thoroughly commit one verse and recite the same every Sabbath. The custom created greater respect for the Bible, and added very much to one's knowledge of the same. Even the committing of one verse a week is better than nothing, but to commit a verse a day, so as to thoroughly fix it in one's memory, will, in the course of a lifetime, cause one to be quite familiar indeed with the teachings of the Holy Bible. There are many not only instructive, but beautiful chapters in the Bible, but my favorite of them all is the fifty-fifth chapter of Isaiah."

JOHN WESLEY, founder of Methodism, on the 17th of February, 1791, fell ill. He nevertheless preached the day following upon the words, "The king's business required haste," I Samuel 21:8; and also upon the day after. Upon

February twenty-third he preached for the last time upon, "Seek ye the Lord while he may be found, call ye upon him while he is near." Isaiah 55: 6.

CANON FARRAR once told the following:

"In the Indian mutiny a little party of English fugitives were trying to escape from their foes. Starving, surrounded by savage enemies, their one comfort came from a single scrap of printed paper wrapped about some native medicine which had been brought to them. It happened to be a leaf of the book of the prophet Isaiah, and this was the message which came to these poor sufferers from heathen hands: Isaiah 51: 9-16. The one thing that sustained them, the one thing that enabled them to struggle through the rest of those terrible sufferings were these few words on that fragment of paper."

An English minister told the following:

"I was asked to go to a public house in Nottingham to see the landlord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she found the Lord. 'Reading that,' she replied, handing me a torn piece of paper. I looked at it and found it was a part of an American newspaper, containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion. 'Where did you find this newspaper?' I asked. 'It was wrapped around a parcel sent to me from Australia.' A sermon preached in London, cabled or sent to America, and there printed in a newspaper, which was sent to Australia, part of it being torn off there for the parcel sent to England, which reached the heart of a woman, that probably could not easily have been reached in any other way, not many miles from where the words were originally spoken. What a comment on Isaiah 55: 11."

MR. GLADSTONE made many a worthy and memorable declaration, but he could not have borne a more telling testimony than when he uttered in a phonograph the following sentence, to be repeated in fifty years, in connection with the utterances of fifty of the leading men of England: "I owe my life and vigor through a long and busy life to the Sabbath day with its blessed surcease of toil." It was also a testimony to the verity of Isaiah 58: 13.

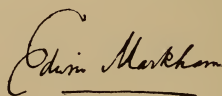
EDWIN MARKHAM, author of *The Man With the Hoe*, one of the few leading poems of the decade, and one that has in it the strength of long life:

"I quote two or three texts that bear on the social Gospel of the Bible, something that has been neglected by most of our spiritual guides all down the centuries:

"They shall not build, and another inhabit;
They shall not plant, and another eat. Isaiah 65: 2."

"And the multitude of them that believed were of one heart and one soul; neither said any of them that ought of the things which he possessed were his own, but they had all things in common. Acts 4: 32."

"To the above I should like to add the Sermon on the Mount, the Lord's Prayer and the Golden Rule."

A handwritten signature in cursive script that reads "Edwin Markham". The signature is written in dark ink and is positioned above a single horizontal line.

H. C. G. MOULE told the following incident:

In the early days of the electric telegraph some scientific men (including I believe the late Professor Sedgwick) were eagerly discussing in a railway carriage the new possibilities of swift intercourse. One of the company, sitting silent a

long while, at last said: "Gentlemen, I know of an even quicker method of communion, such that the answer arrives before the dispatch of the message." And he met the astonishment of his friends by repeating, amidst reverent silence, the words, "Before they call, I will answer; and while they are yet speaking, I will hear." (Isaiah 65: 24.)

OTHER PROPHETS.

F. B. MEYER, minister of Christ Church, Westminster, 1892-1900, in his earlier ministry did a great work for released prisoners, recounted in the Bells of Is; also author of many devotional books:

"It is as difficult to select my favorite Bible chapter, as it would be to select my favorite star. Perhaps Jeremiah, the first chapter had most to do with forming my life; as it encouraged me, when a lad, to entertain the thought of entering the ministry of the Gospel."

F. B. Meyer

AUGUSTUS H. STRONG, president of Rochester Theological Seminary, and professor of Biblical theology, 1872-1900, author of the Great Poets and their Theology:

"A text that has been of great service to me is: Jeremiah 33: 3—'Call unto me, and I will answer thee, and will show thee great things, which thou knowest not.' There is a promise of knowledge and of strength beyond all our natural powers, and bestowed by God himself in response to the prayers of his people."

HARRIET PRESCOTT SPOFFORD, author of half a dozen books and magazine contributor:

"One text that has peculiarly appealed to me is Habak-

kuk 1: 12—"Art thou not from everlasting, O Lord, my God, mine Holy One? we shall not die," with its implication of our own necessary immortality. But when there is the splendid sixth chapter of Isaiah, the beautiful thirty-fifth, the twenty-third Psalms, the 'Come unto me all ye that labor and are heavy laden,' the heavenly thirteenth chapter of First Corinthians, one cannot positively choose."

She has written two beautiful verses, entitled A Promise, on Zachariah 8: 5:

When I see at the floodtide of springtime
 The sky with high luster brimming,
 And the little white clouds of heaven
 On a happy west wind swimming;
 And in all the streets of the city,
 The morning about them delaying,
 The fulness of life in their being,
 The boys and girls singing and playing—
 Then I hear an old verse in the Bible,
 With its burden sweet and tender,
 Where the Lord had promised the prophet
 He would come again in his splendor;
 And as though no joy could surpass it,
 Exile and sorrow repaying,
 That then all the streets of the city
 Should be full of boys and girls playing!

EARL CRANSTON, Bishop Methodist Episcopal Church since 1896, publishing agent for that church for twelve years, and captain in the civil war:

"'He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?' (Micah 6:8.) This text was the basis of my first sermon. I chose it because it had at a most critical juncture been used by its Author for my reclamation. To his name be glory forever!"

AMOS J. CUMMINGS, congressman-journalist, member of Congress 1887-1901:

"My favorite text is this: 'And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line.'" (Amos 7:8.) Not many may have the favor of a favorite text with their name in it, that would prove as applicable, although the Peters and Johns and Andrews and Pauls might find something equally appropriate. Referring to John 3:16 a famous preacher once said that he was glad that it said 'whosoever,' for even if the Bible had included his whole name in the verse that he would question whether or not there was not some one else of the same name. But the man who lives according to the Lord's plumb-line is worthy to appropriate any text in the scriptures, whether it bears his name or not.

SIR HENRY FAIRFAX, K. C. B., Admiral of the British Navy, commanded the Monarch at the bombardment of Alexandria, 1882, and commander of the Channel fleet, 1892-4:

Lady Fairfax answers by saying that the text written in the Bible belonging to the Admiral was Micah 6:8.

JONATHAN EDWARD'S memorial was erected in the First Congregational Church at Northampton, Massachusetts, on the one hundred and fiftieth anniversary of his dismissal from the pastorate of that church. The tablet, exquisitely wrought in bronze, represents the famous preacher as addressing his people, the figure being life size. Following is the inscription:

"In Memory of
Jonathan Edwards,
Minister of Northampton

From February 15, 1727, to June 22, 1750.

The law of truth was in his mouth, and unrighteousness was not found in his lips: He walked with me in peace and uprightness and did turn many away from iniquity.—Malachi 2:6."



The Holy Night

*"And the Word was made Flesh,
and dwelt among us."*

CHAPTER IX.

MATTHEW—SERMON ON THE MOUNT.

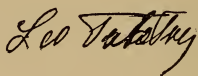
Moses went up into Mount Sinai to receive the law, and Christ went up into a mountain to give the gospel of grace and truth to the world. What a marvelous impression his words must have made, many of his listeners hearing for the first time what would appear to them a new religion, or at least a mighty invigoration of the religion they had observed under the law. This sermon contains the essence of the four gospels, or rather, the four gospels might be called the results of the sermon. It was the proclamation of God on earth, the giving of the law was the proclamation from heaven. When this sermon was preached there were no hospitals, women were not considered the equal of men—in fact, the progress of civilization dates from this sermon, and from the day of its delivery men and nations began to live by another law than the law of force.

This sermon appeals particularly to propagators of what is called the social gospel, Count Tolstoy being probably the best known writer on that subject. Ella Wheeler Wilcox and Louise Chandler Moulton quote favorite texts from it. Francis Murphy, who has signed the pledge against intoxicants with over 10,000,000 people, and Lillian M. N. Stevens, president of the Woman's Christian Temperance Union, mention it in their responses. It is believed that more people would accept the Sermon on the Mount and the Golden Rule as their creed than any other parts of the Bible, but while they may seem broad a careful examination

of them would show that not all who call themselves Christians are familiar with the sermon, to say nothing of living according to it. Sir John Lubbock, the English author and banker, and Clara Barton, the nineteenth century angel of mercy to the world, give this sermon the preference over other Scriptures.

COUNT LEO TOLSTOY, Russian novelist and social reformer, author of *The Kingdom of God Is Within Us*, *The Four Gospels Harmonized*, *Anna Karanina*, etc.:

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Matthew 6: 33."

A handwritten signature in dark ink, reading "Leo Tolstoy". The script is cursive and elegant, with the first letters of the first and last names being capitalized and prominent.

The following is given as one of his many kindnesses to the poor: During the great Russian famine Count Tolstoy made every effort to relieve sufferings and better the condition of the unfortunates. One day he passed a beggar on the street corner, who stretched out his gaunt hands, asking for alms. Tolstoy felt in all his pockets for a coin to bestow upon him, but to no purpose, for he had spent all his money, and he had nothing to give. Taking the beggar's hand in both his, he said kindly: "Do not be angry with me, brother; I have nothing with me." The gaunt face lighted up; the man lifted his blood-shot eyes; his blue lips parting in a smile, as he said: "But you called me brother—that was a great gift." (See Matthew 23: 8.)

O. P. FITZGERALD, Bishop of Methodist Episcopal Church South, and author of a number of books:

"If I have a favorite text it is this: 'Lay up for yourselves treasures in heaven'—Matthew 6: 20. The reason why

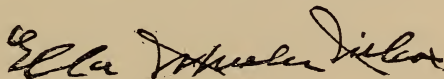
I would so call it is that I have been more blessed in preaching from it and seen more hearers affected thereby, than any other."

HENRY H. HADLEY, head of the Church Army, and temperance evangelist:

"St. Matthew 6: 33; Philippians 4: 19; St. Matthew 18: 19; 'I have loved you with an everlasting love,' Jeremiah 31: 3; and 'Let him that is athirst come,' Revelation 22: 17."

ELLA WHEELER WILCOX, author and poet:

"'Blessed are the peace makers, for they shall be called the children of God,' Matthew 5: 9, has always been a favorite verse of mine, and also 'He that ruleth his spirit is greater than he that taketh a city.' Proverbs 16: 32. The first was impressed upon my mind by hearing an older person remark in my childhood that it applied to me. I was keenly sensitive to any dissension or disputes, and was always trying to bring an end to them. The second verse I like because life has seemed to me one constant and continual struggle to overcome self."



F. A. MARCH, Professor of English, Lafayette College, 1856-1900:

"'Blessed are the pure in heart, for they shall see God.' Matthew 5: 8. This I have cherished for sixty years as the scholar's blessing."

ROLAND REED, actor, producing comedies of the higher class:

"'Blessed are the pure in heart: for they shall see God.' There are so many beautiful thoughts in God's Word that to

single out one of his teachings I cannot express all that I should like. The Psalms is my favorite book in the Bible."

LAURA ORMISTON CHANT, preacher (undenominational), lecturer, composer of many hymns and songs, and writer; took relief to Armenian refugees in Bulgaria:

"'Blessed are the merciful: for they shall obtain mercy.' My two favorite chapters are the twenty-third Psalm and the thirteenth of First Corinthians."

BERNARD OF CLAIRVAUX, active promoter of the Crusade, 1146, author of many hymns, among them:

"Jesus, the very thought of Thee

With sweetness fills my breast."

His dying words were: "May God's will be done."
(Matthew 6:10.)

FRANCIS MURPHY, gospel temperance evangelist, over 10,000,000 persons having signed the pledge with him, the motto of which was "With charity for all and malice toward none":

"The Sermon on the Mount has the first place in my heart. It is to me a perennial spring of life, health and strength."

A handwritten signature in cursive script that reads "Francis Murphy". The signature is written in dark ink and is positioned below the text of the quote.

WILLIAM O. McDOWELL, president of the Cuban-American League, and organizer of a great many societies, revived the idea of an United States University at Washington:

"To me the Sermon on the Mount is the great chapter—this as the forerunner of the Declaration of Independence

of the United States of America. A quotation repeated to me by my mother, 'There is always room in sight for one step more,' has been often present with me and helped me over the hard places of life."

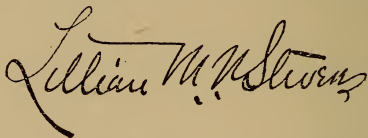
SAMUEL M. JONES, mayor of Toledo 1897-1901, known as Golden Rule Jones, because that is the only rule posted in his factory; advocate of labor reforms, municipal ownership, etc.:

"In early life I did considerable memorizing of Bible texts. My parents were Welsh emigrants, who came to this country when I was three years old. They were very poor and very Christian. The Bible was the main book in the house. I do not recall that the memorizing of Scripture in early life was of much help to me, but in later years I have found the philosophy of Jesus respecting social relation very helpful indeed. The texts which I most often quote are those bearing directly upon the question of our social and political relation here and now. I have not time to look up the references, but quote them at random from the Sermon on the Mount: Love your enemies; Do good to them that hate you; Give to every one that asketh of thee; Blessed are the peacemakers; Blessed are the merciful; Blessed are they that hunger and thirst after righteousness (rightness—that is, to be right, as I understand it), for they shall be filled. I believe that love is the only basis upon which we can hope to build an enduring state, and I have the fullest confidence that all of the necessary government will be carried on when the government by violence and force is at an end, when the Golden Rule is the supreme law of the land. I doubt not that roads will be built, letters carried, and, indeed, all of the administrative work of government that will aid men to associate in a more perfect fellowship will be done

equally well, if not better than it is now, under our mixed policy composed partly of a belief in the power of the club and gun, and with some small degree of faith, perhaps, in the Christ philosophy of love."

LILLIAN M. N. STEVENS, president of the National Woman's Christian Temperance Union:

"My favorite texts or chapters of the Bible are those words spoken by our Lord and Saviour, especially the Sermon on the Mount. This I learned when I was a little girl in the Sabbath School."

A handwritten signature in cursive script that reads "Lillian M. N. Stevens". The signature is written in dark ink and is positioned to the right of the text block it follows.

M. de ARPINOE, ambassador at Washington, says:

"I ever read with particular interest and pleasure the doctrine of Jesus our Lord about charity and other virtues in Matthew 5, 6, 7. I find there the selection of Christian moral teachings."

Ex-Gov. Wm. J. Stone, of Missouri, and Lars M. Larson, superintendent of the school for deaf, Santa Fe, N. M., mention these chapters as their favorites.

SIR JOHN LUBBOCK, London banker, author, scientist and naturalist; his *Pleasures of Life* have reached nearly 300,000 copies:

"The Sermon on the Mount." His list of the one hundred best books, has become famous. In it the Bible is given the first place.

LOUISE CHANDLER MOULTON, poet and author of children's stories:

"If one can call any portion of Holy Scripture one's fa-

vorite, I think I should say the Sermon on the Mount. At least, it is the one I oftenest call to mind."

Louise Chandler Houston

MARCUS DODS, Free Church Professor of New Testament Theology at Edinburgh, and author of a number of expository books, says that he has no favorite chapters, but thinks the most suitable for committing to memory are the Sermon on the Mount, the Parables, and several chapters of John.

LUCIEN C. WARNER, chairman of the International Committee of the Young Men's Christian Association and prominent manufacturer:

"As a boy in Sunday School, I memorized many chapters of the Bible, mostly from the gospels, but including a few Psalms. These have been a never-failing source of comfort to me. Christ's Sermon on the Mount seems to me to embody the most practical wisdom to be found in any three consecutive chapters."

ROBERT B. SMITH, governor of Montana, 1899-1900:

"I think Christ's Sermon on the Mount the most consoling and best sentiment in the Bible."

JOAQUIN MILLER, author of Songs of the Sierras, and many other poems and plays:

"The Sermon on the Mount by all means. It is the song of civilization, the source of conquest, the purest, truest, sublimest poem ever uttered."

Joaquin Miller

ANNA A. GORDON, vice-president of the National Woman's Christian Temperance Union, and private secretary to the late Frances E. Willard:

"I believe the young should be encouraged to commit Scriptures to memory, and it was my good fortune to have this teaching from my father and mother in my childhood. Hence I can still repeat many of the inspiring and beautiful Psalms and hundreds of comforting texts. I read the oftenest the first twelve verses of the fifth chapter of Matthew, the last chapter of Revelation and the thirteenth of First Corinthians, the twenty-third and one hundred and twenty-first Psalms.

JOSEPH WHEELER, congressman, soldier, planter, lawyer, senior cavalry general of the Confederate armies in civil war, and senior officer in the field at the battle of San Juan, Spanish war:

"To my mind, Christ's Sermon on the Mount, and the thirteenth chapter of First Corinthians, embrace the essential principles of Christian living."

A handwritten signature in cursive script, reading "Joseph Wheeler". The ink is dark and the handwriting is fluid, with a prominent loop at the end of the last name.

J. W. BASHFORD, president Ohio Wesleyan University 1889-1900, and author of Science of Religion:

"My favorite text for years was: 'Blessed are the pure in heart, for they shall see God.' During recent years I have been more desirous of realizing the closing words of Christ: 'I have finished the work thou gavest me to do.'" (John 17: 4.)

NEWELL DWIGHT HILLIS' secretary answered that Mr. Hillis' favorite passages of Scripture were the Beatitudes,

the third, fourteenth, fifteenth and sixteenth chapters of John, and the fifteenth chapter of First Corinthians.

MASSILLON, preaching from Matthew 5:4, before Louis XIV, King of France, said: "If the world addressed your majesty from this place the world would not say 'Blessed are they that mourn,' but 'Blessed is the prince who has never fought but to conquer; who has filled the universe with his name; who, through the whole course of a long and flourishing reign, enjoys in splendor all that men admire—extent of conquest, the esteem of his enemies, the love of his people, the wisdom of his laws.' But, sire, the language of the Gospel is not the language of the world." He was made Bishop of Clermont for his faithful and eloquent preaching before the king.

JAMES N. FITZGERALD, bishop of the Methodist Church since 1888, formerly a lawyer:

"Blessed are the pure in heart; for they shall see God."
(Matthew 5:8.)

JOHN W. LEONARD, editor of *Who's Who in America*, also editor of the organ of the National Christian Citizenship League:

"Blessed are the pure in heart, for they shall see God."

GEORGE D. HERRON, professor for seven years of the department of Applied Christianity in Iowa College, and lecturer upon Christianity as applied to social problems:

"Matthew 5:43, 48."

M. S. BONNIFIELD, chief justice of the Supreme Court, Nevada:

"Matthew 6:9-13."

S. R. FRANKLIN, rear admiral U. S. Navy, spending nearly forty-six years of his service at sea:

"There are many sublimely beautiful and helpful texts. A favorite of mine is: 'Sufficient unto the day is the evil thereof.'"

JOHN RANDOLPH, American orator, 1773-1833, distinguished for his powers of sarcasm, said: "I should have been an atheist had it not been for one recollection; and that is the memory of the time when my mother used to take my little hand in hers, and cause me, on my knees to say: 'Our Father which art in Heaven.'" (Matthew 6: 9.)

SIR EDWARD COKE, Lord Chief Justice of England, prosecutor of Essex and Raleigh, said when dying: "Thy Kingdom come, Thy will be done." (Matthew 6: 10.)

HERRICK JOHNSON, clergyman educator, and president of the Presbyterian Board of Education and Board of College Aid, said: "The Christian that does not believe in foreign missions does not believe in the Lord's Prayer." He also adds: "The Christian that does not believe in foreign missions does not believe in the Doxology in Long Metre. Repeat it and see. The Christian that does not believe in foreign missions in this generation, believes that three hundred more millions of the heathen world ought to die before we tell them of Jesus Christ."

THOMAS CARLYLE, commenting once upon the Lord's Prayer, said:

"'Our Father which art in heaven, hallowed be thy name, thy will be done.' What else can we say? The other night, in my sleepless tossings about, which were growing more and more miserable, these words, that brief and grand prayer, came strangely into my mind, with an altogether new emphasis, as if written and shining for me in mild pure splendor, on the black bosom of the night there; when I, as it

were, read them word by word, with a sudden check to my imperfect wanderings, with a sudden softness of composure which was much unexpected. Not for perhaps thirty or forty years had I once formally repeated that prayer; nay, I never felt before how intensely the voice of man's soul it is; the inmost aspiration of all that is high and pious in poor human nature; right worthy to be recommended with an 'After this manner pray ye.' "

LEN. G. BROUGHTON, pastor Tabernacle Baptist Church, Atlanta:

"The one favorite text of mine in all the Word of God is Matthew 6: 33, 'Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.' This is a favorite of mine, because: First, it reveals to me the great fact that God has a plan for the enrichment of his own people. Second, that his plan is better than ours. Third, my own experience has tested the value of this plan."

HENRY MITCHELL MacCRACKEN, chancellor of New York University, and editor of *Lives of Church Leaders*, also gives Matthew 6: 33 as his favorite text.

PAULINUS, when he was told that the Goths had sacked Nola and plundered him of all he had, lifted up his eyes to heaven and said: "Lord, thou knowest where I have laid up my treasure." (Matthew 6: 20, 21.)

A lady was once visiting at the house of a minister, who had two sons; these two little boys were amusing themselves with some beautiful toys. The lady, on seeing them, said: "Well, boys, are these your treasures?" "No, ma'am," said the elder, "these are not our treasures; these are our playthings. Our treasures are in heaven." (Matthew 6: 20, 21.)

ELLA HIGGINSON, author and contributor to magazines:

"My favorite text is 'Judge not,' without the five words which follow. (Matthew 7:1.) We should refrain from judging others, not through any fear of being judged in return, but simply because it is wrong. The most beautiful thing in the Bible is the Sermon on the Mount; the most poetic, the Song of Songs, which is Solomon's."

S. M. ZWEMER, missionary, Bahrain, Arabia, says that Matthew 7:7 is his favorite verse, and Psalm 51 is his favorite chapter.

CLARA BARTON, president American Red Cross, since organization 1881, did relief work on battlefields of civil war, and laid out grounds for national cemetery, and has done relief work at all the principal wars, disasters and famines since:

"Between the covers of that good Book nothing more wholesome or better for general application than Matthew 7:12. 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.'"

Clara Barton

Finding it impossible to reach the Cubans during the Spanish war before the American army landed Miss Barton was allowed to visit and relieve the people and crews of the captured Spanish vessels, twenty-two in all, in Key West harbor. The surprise and joy of the poor people on these ships, at this unexpected help from their enemies, and the relief afforded them in food and other comforts, were graphically told by Mr. Kennan in the Outlook.

One poor fellow gesticulated and talked profusely, pointing to the sky. When asked what he said, the interpreter replied: "He says that if they were prisoners up in heaven, they could not be better treated than they have been here."

CHAPTER X.

MATTHEW—Continued.

The author of *Twenty Years on the Afghan Border* tells us that an Afghan (who afterwards became a faithful Christian helper in Peshawar) on a visit to Calcutta heard an Englishman preach there in the bazar.

The sermon was in Hindustani, and to the Afghan entirely unintelligible. But there was one word which the speaker repeated over and over, a word common to all Oriental languages—*araam*, rest or peace. (Matthew 11: 28.) The word awakened longings in the heathen soul, as it does everywhere today, in the haunts of vice and crime and in great seats of learning and wisdom. The dark stranger sought out the English preacher and with the aid of an interpreter, learned that he had been preaching from the text, "Come unto me all ye that labor and are heavy laden, and I will give you rest." (*araam*). And guided by that first word the Afghan was brought to Christ.

FELICIA DOROTHEA HEMANS, English poet and author of *Hymns for Children*, said when dying: "I feel as if I were sitting with Mary at the feet of my Redeemer, hearing the music of his voice, and learning of Him to be meek and lowly." (Matthew 11: 29.)

JAMES C. BREWITT, president of the United Methodist Free Churches, 1899, of Cleckheaton, England:

"The two following are as prominent with me as any: Matthew 11: 28-30 and I Thessalonians 5: 9-10,"

WILLIAM E. MASON, United States Senator from Illinois:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. For my yoke is easy, and my burden is light." (Matthew 11: 28 and 30.)

WILLIAM C. MAYBURY, Mayor of Detroit, and also Democratic nominee for Governor of Michigan, 1900:

"I wish my memory was stored with more texts from the best of Books than it is. This one has always struck me with peculiar favor: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' (Matthew 11: 28.) I heard the late Dwight L. Moody preach from that text on one occasion, many years ago; and I have never lost the impression which that splendid man and his words made upon me. I recollect how he emphasized the word ALL. He said to his audience: Note how the invitation is, first, Come; the expressive word Come. That is followed by ALL YE. He said, I like that word ALL; it seems to answer so much; there can be no inquiry or doubt upon the part of anybody as to who is meant when the word All holds its place in that sentence. He illustrated, in his own peculiar way, the forceful words of the text; and it has therefore stood with me, among other expressive texts, as one of my favorites."

The hapless Elizabeth, daughter of Charles I., a captive pining away in Carisbrooke Castle, was found dead one morning, her head upon the Bible, open at the sentence, whose bidding she had gladly obeyed: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Her brief and broken journey was over. (Matthew 11: 28.)

WILBUR F. CRAFTS, superintendent of the Reform Bureau, and author of *Before the Lost Arts* and *The Sabbath for Man*:

“‘In this place is one greater than the temple.’ Twelve plain men with Christ out in the fields were a stronger church than the great temple with all its architecture and ritual without him.” (Matthew 12: 6.)

ALFRED THE GREAT retreated to Athelney in Somersetshire after the defeat of his forces by the Danes. A beggar came to his little castle there and requested alms; when his queen informed him that they had only one small loaf remaining, which was insufficient for themselves and their friends, who were gone abroad in quest of food, though with little hope of success. The king replied, “Give the poor Christian one-half of the loaf. He who could feed the five thousand men with five loaves and two small fishes can certainly make that half of the loaf suffice for more than our necessities.” Accordingly, the poor man was relieved, and this noble act of charity was soon recompensed by a providential store of fresh provisions, with which his people returned. (Matthew 14: 21.)

WILLIAM M’KINLEY, President of the United States, 1896-1900, replied through his secretary that so many passages in the Bible appealed to him in the sense concerning the inquiry, that it was difficult to state which one had been the most helpful. He made the same reply to Dr. Manchester, his home pastor, who made a personal request.

An old friend of the president’s who had been with him many times and accompanied him on all his campaigns said: “I have never known him to go to his bed until he read from his Bible and had knelt in prayer.” The pastor under whom the president began his religious life says that in his first statement after he became a member of the church, he made mention of the text, Matthew 13: 46, saying: “I have found the pearl of great price.”

Speaking of preaching, Mr. McKinley once said: "I like to hear the minister preach the plain, simple gospel—Christ and him crucified." (I Corinthians 2: 2.)

DR. MOFFATT, the well-known missionary, after his arrival in Africa, stopped at the farm house of a wealthy Boer with many slaves. The farmer, hearing he was a missionary, gave him a hearty welcome, and proposed in the evening that he should hold a service. "But where are the servants?" asked Moffatt. "Servants? What do you mean?" "I mean the Hottentots, of whom I saw so many on your farm." "Hottentots, you want them? Let me rather go to the mountains and call the baboons if you want a congregation of that sort; or, stop, my sons will call the dogs which lie in front of the door, they will do." The missionary quietly dropped an attempt which threatened a wrathful ending and began the service. The psalm was sung, the prayer offered, and the preacher read the story of the Syrophenician woman, particularly emphasizing these words, "Truth, Lord, but the dogs eat of the crumbs that fall from the master's table." (Matthew 15: 27.) He had not spoken many minutes when the voice of the farmer was heard. "Will Mynheer wait a little? He shall have the Hottentots." The motley crowd trooped in, many who probably had never been within the door of their master's house, and many more who had never heard the voice of a preacher. The service over and the astonished Hottentots dispersed, the farmer turned to his guest and said: "My friend, you took a hard hammer, and you have broken a hard head."

BENJAMIN F. LEE, Bishop of the African Methodist Episcopal Church:

"It is not the will of your Father which is in heaven, that one of these little ones should perish." (Matthew 18: 14.)

DANNECKER, the German sculptor, occupied eight years upon a marble statue of Christ. When he had labored two years the work was apparently finished. He called into his studio a little girl, and directing her attention to the statue, asked her, "Who is that?" She replied, "A great man." The artist turned away disheartened. His artistic eye had been deceived. He had failed, and his two years of labor were thrown away. But he began anew; and after several years had passed, he again invited a child into his studio, and repeated the inquiry, "Who is that?" This time he was not disappointed. After looking in silence for awhile, her curiosity deepened into awe and thankfulness, and, bursting into tears, she said in low and gentle tones, "Suffer little children to come unto me." It was enough; the untutored instinct of the child had divined his meaning, and he knew that his work was a success. (Matthew 19: 14.)

W. H. P. FAUNCE, president of Brown University, formerly pastor Fifth Avenue Baptist Church, New York:

"No passage of Scripture is oftener with me than Matthew 20: 20-28. The mother's affection and ambition for her boys, the easy confidence of the two sons, the deep note struck by the Master in reply, his utter reversal of Roman and Jewish standards as he unfolded the nature of true greatness—all these things form a picture of great beauty and a lesson of priceless value. 'Not to be ministered unto, but to minister.' There is no saying of Christ's that we as individuals and as a nation need to ponder more than that."

Matthew 21: 22 was the text which gave the officers of the Y. M. C. A. at Canton, O., the faith to attempt to raise \$50,000 in 1888 for a building. W. H. Parker was the secretary, and relying on prayer and this promise they succeeded.

HENRY L. WILSON, U. S. minister to Chile, gave Matthew 22: 21 as his favorite text.

EDWARD EVERETT HALE, author of *In His Name*, and one of the leading divines of his denomination:

"Writing as I receive your note, I should give you the four texts: Matthew 22: 37, 39, Deuteronomy 4: 29, Philip-
pians 3: 13, Galatians 6: 2."

Edw. E. Hale

SIR G. S. NARES, vice admiral British Navy, entering the navy in 1846; commanded the *Challenger* and an arctic expedition, 1875-76:

"Matthew 22: 39—'Thou shalt love thy neighbor as thyself.' "

WHAT THINK YOU?

The following is a translation from the Spanish:

"Pharisees, with what have ye to reproach Jesus?"

"He eateth with publicans and sinners."

"Is this all?"

"Yes."

"And you, Caiaphas, what say you of him?"

"He is guilty; he is a blasphemer because he said: 'Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven.' "

"Pilate, what is your opinion?"

"I find no fault in this man."

"And you, Judas, who have sold your Master for silver—have you some fearful charge to hurl against him?"

"I have sinned, in that I have betrayed the innocent blood."

"And you, centurion and soldiers, who led him to the cross, what have you to say against him?"

"Truly this was the Son of God."

"And you, demons?"

"He is the Son of God."

"John Baptist, what think you of Christ?"

"Behold the Lamb of God."

"And you, John the Apostle?"

"He is the bright and morning star."

"Peter, what say you of your Master?"

"Thou art the Christ, the Son of the living God."

"And you, Thomas?"

"My Lord and my God."

"Paul, you have persecuted him; what testify you of him?"

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

"Angels of heaven, what think ye of Jesus?"

"Unto you is born a Savior, which is Christ the Lord."

"And thou, Father in Heaven, who knowest all things?"

"This is my beloved Son, in whom I am well pleased."

Reader, what think you of Christ? (Matthew 22: 42.)

POWERFUL WORDS.

With your mind full of great Bible houses; of eight thousand Bibles per day going out of their doors, in all languages, to all parts of the earth; of three great presses in England alone, which last year printed six millions of Bibles and parts of Bibles, for Christian worship—with all these in your mind you gaze at the simple words which were pronounced on the Mount of Olives in Palestine, nearly nineteen hundred years ago: "Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24: 35.) Nine-

teen hundred years ago these words were merely spoken—not written, or imperishably recorded in any way. And nineteen hundred years afterwards they dominate the social system and the lives of one hundred and fifty millions of the world's most advanced peoples.—McClure's Magazine.

Archbishop Cranmer's edition of the Bible was printed in 1538, and fixed to a desk in all parochial churches. The ardor with which men flocked to read it was incredible. They who could procure it; and they who could not, crowded to read it, or to hear it read in churches, where it was common to see little assemblies of mechanics meeting together for that purpose after the labor of the day. Many even learned to read in their old age, that they might have the pleasure of instructing themselves from the Scriptures. (Matthew 24: 35.)

When Dr. Johnson seemed overfearful as to his future, Boswell said to him: "Think of the mercy of your Savior." "Sir," replied Johnson, "my Savior has said that he will place some on his right hand, and some on his left." (Matthew 25: 33.)

In the life of John Falk, the German philanthropist, founder of the "Society of Friends in Need" in Germany, there is an interesting incident related of one of the scholars in the orphan school connected with that society. It was the time of the evening meal, and when one of the boys had said the pious grace, "Come, Lord Jesus, be our guest, and bless what thou hast provided," a little fellow looked up and said: "Do tell me why the Lord Jesus never comes." "Dear child, only believe and you may be sure he will come; for he does not despise our invitation." "I shall set him a seat," said the little fellow; and just then there was a knock at the door. A poor frozen apprentice entered, begging a night's lodging. He was made welcome; the chair stood empty for him. Every

child wanted him to have his plate; and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking hard all the time. "Jesus could not come, and so he sent this poor man in his place—is that it?" "Yes, dear child; that is just it. Every piece of bread and every drink of water that we give to the poor, or the sick, or the prisoners, for Jesus' sake, we give to him." (Matthew 25: 41, 43.)

Three little German children, six, eight and ten years of age, were about to leave their home, to come alone to this country, where they were to meet their parents. An old friend of the family, who was helping them in the arrangements for their departure, took a little book and wrote in it their destination, and a sentence in German, French and English. He said to them: "Children, if you get into any difficulty, stand still, open this book, and hold it up where people can see it." They sailed from Liverpool to New York, went a thousand miles west, and found friends everywhere. Whenever they were in trouble, or any difficulty confronted them, they opened their little book and held it up so that people might see what was written there. One look was enough. What was the sentence written there? Was it something from the German Emperor? Was it the password of some great secret society? No. It was this: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25: 40.) That sentence took them through Germany. It took them through England. It took them through New York, and a thousand miles of America. It took them everywhere.

CHAPTER XI.

MARK.

Mark should be the business and workingman's gospel, for it is full of action and tells what Jesus did rather than what he said. Glance over its pages and you will find "straight-way, come, go, went, sent." The information was no doubt given by Peter to Mark, who it is said accompanied the apostle to Rome. Eusebius says that the Roman Christians were not satisfied with hearing alone, but wanted a record of the teaching. Mark evidently objected, for it is said that they did not cease their solicitations until they had prevailed with the man, and they thus became the means of that history which is called the gospel according to Mark. The energy expressed in the book would be in accord with Peter's characteristics. It is only about one-half the length of the other gospels.

Among those influenced in the past by texts from Mark were Francis Xavier, the greatest of Catholic missionaries; Francis Assissi, Cowper the poet, and Daniel Webster. Among those of the present who quote it are Hudson Taylor, at the head of the greatest single missionary enterprise of the century; Brigadier-General Anderson, and Walter Wyck-off, author of *The Workers*.

An incident illustrating the difference between the sympathy of Christ and the sympathy of the world deserves to be widely known. It occurred in the life of Mrs. Pigott, a missionary of the China Inland Mission, better known, perhaps, as the author of the hymn which begins:

"Jesus! I am resting, resting,
In the joy of what thou art,
I am finding out the greatness
Of thy loving heart."

In her earlier life, when she was Miss Kemp, she was reading the Bible to a group of blind men on Drake street, Rockdale, England. When she had read Mark 8: 23—"And he took the blind man by the hand, and led him out of the town," one of her blind hearers said quickly: "Read that again." Miss Kemp read again, "And he took the blind man by the hand, and led him out of the town." "Read it again," once more cried the blind man. Again it was read. "Does it say that he took him by the hand?" "Yes, by the hand." "Well," commented the poor man, "that is strange. I am not treated that way. When I ask people to lead me across the street they always take me by the sleeve."

THOMAS M. ANDERSON, brigadier-general U. S. A., and major-general of volunteers:

"The text that is most firmly fixed in my mind by circumstance you will find in Mark 8: 36: 'For what shall it profit a man, if he shall gain the whole world, and lose his own soul?' I once had an intimate friend who was rich and successful yet committed suicide. I thought of the text then and many times since, when I have seen piles of human dead on battlefields."

MRS. J. FAIRLEY DALY, of Glasgow, Scotland, and missionary to India, told the following at the Ecumenical Conference, 1900:

"I want to tell you," she said, "of a chief's daughter in my district in India, who was induced to come to the primary school. She remained there for two years. When she came back to her native village she was asked what she had learned, and on expressing a promise to tell her people of what her teachings had consisted the whole village turned out that night to hear her. She knew only the gospel of St. Mark,

and to that vast assemblage of women she read the Word night by night.

"They were so interested that they asked her to read it to them again, and she did so. This went on many times, and when, some time later, a missionary came into the district he found forty persons ready to receive the gospel and to enter his class."

"Since I began," said Dr. Payson when a student, "to beg God's blessing on my studies, I have done more in one week than in the whole year before." Luther, when most pressed with his gigantic toils, "I have so much to do that I cannot get along without three hours a day of praying." Gen. Havelock rose at four, if the hour for marching was six, rather than lose the precious privilege of communion with God before setting out. Sir Matthew Hale said: "If I omit praying and reading God's Word, in the morning, nothing goes well all day." (Mark 1:35.)

There was a young Spanish noble at the University of Paris named Francis Xavier. While Loyola (the founder of the order of The Society of Jesus) was studying at the university he came in contact with him. He watched him, read his mind and character, and then set himself to work to make him his own. Xavier sought fame and applause, and just as he got it, Loyola would come in his way with the solemn question, "What shall it profit if a man gain the whole world and lose his own soul?" (Mark 8:36.) Loyola would help him to new triumphs, but as often as they came there would come to him again from Loyola the solemn question, "What shall it profit?" At last the proud spirit of the Spanish noble yielded to the spell. Xavier became a disciple of Loyola; rivalled him in austerities, and ere long became the missionary of the society, carrying his cross, his Bible, breviary and

wallet to India and the Indian isles, even to Japan and China, till at last he laid down his life after eleven long years of heroic labor, stretched on the sand of the seashore of a lonely island.

DANIEL WEBSTER'S testimony to his belief in Jesus Christ may be seen and read by anyone who cares to visit Marshfield, Mass., and the burial place of the great statesman. He lies buried half a mile back of his house, by the side of his wife and three children. His tomb is entirely unpretentious, being of rough granite with a sod roof. Webster dictated his own epitaph on the day before his death. It is as follows:

DANIEL WEBSTER,

Born January 18, 1782; Died October 24, 1852.

"Lord, I believe; help thou mine unbelief." (Mark 9: 24.)

Philosophical argument, especially that drawn from the vastness, in comparison with the apparent insignificance of this globe, has sometimes shaken my reasons for the faith which is in me, but my heart has always assured and reassured me that the gospel of Jesus Christ must be a Divine reality. The Sermon on the Mount cannot be a mere human production. This belief enters into the very depths of my conscience. The whole history of man proves it.

"One thing thou lackest; go thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me." (Mark 10: 21.) These were the words which moved Francis of Assissi to act literally on them, with the mightiest spiritual results while his followers kept to his spirit.

WALTER A. WYCKOFF, author of *The Workers*, a book giving his experience as a young college man, who without money started out and worked at any kind of labor that offered, making his way across the country from the east to the west, in order that he might study the condition of the laboring man and the unemployed; since then Princeton professor:

"My favorite text of scripture is in the tenth chapter of Saint Mark's gospel and the forty-fifth verse, 'For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.'"

Walter A. Wyckoff

In his book he gives the following experience with a handsome, strong young lumberman that had attracted him. His name was Dick, and he had told in the camp that he was going to walk to the railroad, and then beat his way to a camp farther west, where he could make more money. But the men all knew that the saloons and brothels at Williamsport would get all his money. Wyckoff could not endure the idea and went out to the mountain road to wait for Dick to pass. After walking some distance with him, he told him frankly what he had in mind.

"Say, Buddy, you're a sky pilot, ain't you?"

"Perhaps I had no right to ask it upon so slight an acquaintance; but as there was little prospect of my ever seeing him again, I asked him if he felt no sense of wrong in using lightly the name of the Almighty."

I can see him now as he stood against the blackness of the forest under the clear, still stars, and answered me, with protest in his eyes and voice:

"By the Eternal, Buddy, I ain't swore for a month! May

the Infinite consign me to the torture of all fiends, if I've sworn for a month! That? Oh, that ain't nothing; that's the way that us fellows talk. If you live in camp long enough, Buddy, you'll hear a man swear."

His face was even more attractive in its expression of manly seriousness when he stood on the roadside at parting, and he put a firm hand on my shoulder, and fixed clear eyes on mine, as he told me, in his frank, open way, that he wanted to make a man of himself and not to be a drunken sot, and that, in this new venture before him, he would honestly try, and would ask for help.

WILLIAM COWPER, the poet, speaking of his distressing convictions, says: "One moment I thought myself shut out from mercy by one chapter, and the next by another. The sword of the Spirit seemed to guard the tree of life from my touch, and to flame against me in every avenue by which I attempted to approach it. I particularly remember that the parable of the barren fig tree was to me an inconceivable source of anguish; and I applied it to myself, with a strong persuasion in my mind that when our Savior pronounced a curse upon it, he had me in his eye, and pointed that curse directly at me." (Mark 11: 21, 22.)

J. HUDSON TAYLOR, founder and director of the China Inland Mission, under which some nine hundred missionaries and six hundred native helpers work:

"'Have faith in God'—Mark 11: 22. Literally, 'Hold, or reckon on God's faithfulness.'"

J. Hudson Taylor

HARRY KELLAR, who has travelled all over the world as a magician and illusionist:

"Mark 12: 30, 31, and the twenty-third Psalm."

THOMAS PAINE, who resided in Bordentown, N. J.,

was one day passing the residence of Dr. Staughton, when the latter was sitting at the door. Paine stopped, and after some remarks of a general character, observed: "Mr. Staughton, what a pity it is that a man has not some comprehensive and perfect rule for the government of his life." The doctor replied: "Mr. Paine, there is such a rule." "What is that?" Paine inquired. Dr. S. repeated the passage, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." (Mark 12: 30, 31.) Abashed and confounded, Paine replied: "Oh, that's in your Bible," and immediately walked away.

WILLIAM F. McDOWELL, formerly chancellor of University of Denver, replied that he had no favorite; that the peculiar glory of the Bible, in his experience, was that it had something which exactly suited him every day. In one of his addresses he tells the following:

"The old Jews had a beautiful legend that the true pronunciation of the name of Jehovah had been lost and that the secrets of the universe and forces of nature would be in possession of whoever rediscovered it. One day there did come one who did say 'Abba, Father,' with the true filial accent, and the winds and the waves obeyed him. Earth and air, sea and seasons, became his servants. Storms did not hinder, they but furthered his deep and noble design." (Mark 14: 36, and Matthew 8: 27.)

THE DUKE OF WELLINGTON once asked a clergyman: "How are you getting on with the propagation of the gospel abroad? Is there any chance of the Hindoos becoming Christians?" To which the clergyman replied: "Oh, no; I do not see anything doing there; I see no reason to suspect any work of the kind being successful." "Well," said the Duke, "what have you to do with that? What are your marching orders? Are they not 'Go ye into all the world, and preach the gospel to every creature?' Do your duty, sir, and never mind results." (Mark 16: 15.)

CHAPTER XII.

LUKE—THE GOLDEN RULE.

The latitude of observers of the Golden Rule, or those who at least regard it as their favorite Scripture, seems to have a wide range—from those known as very spiritual to those who are not generally regarded as having particular interest in religious matters—even to that very able representative of the Chinese empire—Wu Ting Fang. The Golden Rule is regarded by some as a very easy measure to live by, and there is an inclination not to consider very high in Christian experience those who claim that it is all the rule they need, but there may be and no doubt is a very grave mistake made in this. Of course, some men whose lives would not measure many inches according to this rule claim that it is all the religion that they need. But the fact is that no one can observe this rule even in a small degree that has their life centred upon themselves, and few men have been able to live unselfish lives, unless they drink somewhat more deeply than this of the teachings of the one who gave the rule. That so many give testimony to its influence on their lives is a strong proof that there is a great deal more of unselfishness in life than we are sometimes apt to think.

WU TING FANG, Chinese ambassador to the United States:

“In reply I have to say that I find a whole system of morality in the Sermon on the Mount. I may add that there is a common ground on which the ethical system of Confucius and the religious system of Christ are able to meet.

'Therefore all things whatsoever ye would that men should do to you, do ye even so to them,' says Christ. 'Do not unto others what ye would not that others should do unto you,' says Confucius. Scholars may split hairs as to which is the negative and which is the positive forms. To me, at least, both sayings convey only one and the same meaning. It is the 'Golden Rule' both to the Chinese and to the Americans."

Wu Tungfang

REAR ADMIRAL L. A. BEARDSLEE, United States Navy:

"My favorite text is, and has been as long as I can remember, the Golden Rule—Do unto others as you would that they should do unto you. There have occurred through a long life, during most of which I have been placed in positions of power, responsibility and authority, incidents beyond number, which have indicated to me that my choice was a wise one."

L A Beardslee

CHARLES DUDLEY WARNER, author of Back-log Studies, editor of The Study in Harper's Magazine and of The Library of the World's Best Literature:

"The Golden Rule suits me very well."

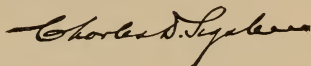
Chas. Dudley Warner

The editor of the Youth's Companion wrote:

"Wholly apart from its religious and ethical value, the Bible is the one Book of which no intelligent person can afford to be ignorant. As Charles Dudley Warner says: 'It is not a question of theology or dogma; it is a question of general intelligence.'"

CHARLES D. SIGSBEE, Captain United States Navy, and in command of the United States ship Maine when blown up at Havana, well-known for his courtesy and tact:

"The Golden Rule, Luke 6: 31, by itself alone is a code of morals and of courtesy."



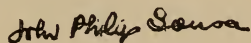
DONALD G. MITCHELL (Ike Marvel), author of *Reveries of a Bachelor*, one of the classics of American literature:

"The texts which appeal to me most are those which cannot be twisted into support of a sect or of a theological dogma. The 'Golden Rule' (so called) and the Lord's Prayer are of this class, and the Sermon on the Mount is better than most sermons I know of."



JOHN PHILIP SOUSA, the "March King" and director of Sousa's band, composer of *Te Deum*, songs, waltzes and light operas:

"Do unto others as you would they should do unto you."



SAMUEL GOMPERS, one of the principal labor leaders of the United States, and president of the American Federation of Labor:

"The most truthful and appropriate answer I can make to the general subject of your letter is that it has ever been the aim and intention of my life to conform my action to the teachings of the Golden Rule."

GALUSHA A. GROW, speaker of the Thirty-seventh Congress, and chairman of committee on education of Fifty-fourth and Fifty-fifth Congress: Aulick Palmer, marshal of District of Columbia; Geo. W. Ray, chairman on committee of the judiciary, Fifty-sixth Congress, and A. E. Buck, U. S. minister to Japan, 1897-1901, all mention the Golden Rule as their favorite Scripture, some giving Scripture reference, and some quoting it from memory.

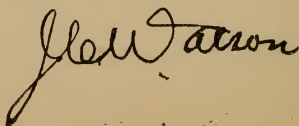
SUSAN B. ANTHONY, reformer, lecturer and author; aided in 1852 in forming the first women's state temperance society; active in anti-slavery and women's rights; honorary president of the National Women's Suffrage Association:

"The Golden Rule—'Do unto others as you would that others should do to you'—seems to me to cover the whole law of life, not because it is written in any book, but because it is the lesson learned, or rather taught by every human experience."

LUKE—Continued.

J. C. WATSON, rear admiral U. S. Navy, prominent in the Gulf and Mississippi squadrons during the civil war, and commander of the blockading squadron on the North Cuba coast during the war with Spain, relieving Admiral Dewey of the fleet in the Philippines:

"My two favorite texts are Luke, second chapter, eleventh verse, 'For unto you is born this day in the city of David a Saviour, which is Christ the Lord.' And Isaiah, twenty-sixth chapter, third verse, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.' My favorite chapter is the Traveler's Psalm, 121; the seventh and eighth verses mean more to me than any others."

A handwritten signature in cursive script, reading "J. C. Watson". The signature is written in dark ink and is positioned below the text of the quote.

When Samuel Marsden first landed at the Bay of Islands, carrying the gospel message to the savages of New Zealand, it was Christmas season, and at his first service he preached from the text: "Behold, I bring you glad tidings of great joy." (Luke 2: 10.)

As an evidence of the results of missionary efforts in Madagascar the description of the coronation of two queens, Ranavalona I and II is given. One took place June 12, 1829. The Bloody Mary of Madagascar took two of the national idols in her hands and declared: "I received you from my ancestors; I put my trust in you, therefore support me." And then the scarlet-clad images were held up to the awe-stricken multitude. On Sept. 3, 1868, the Christian queen Ranavalona II was crowned. The symbols of pagan faith were nowhere to be seen. In their place lay a beautiful copy of the Bible, and the laws of Madagascar. A canopy was stretched above the queen and on its four sides were four Scripture texts: "Glory to God," "Peace on Earth," "Good will to man," "God with us." This took place seven years after the death of Ranavalona I. (Luke 2: 14.)

DAVID J. BREWER, associate justice of the Supreme Court of the United States, commenting on Luke 2: 29, once said: "Most of us when we come to the end of life, in view of all that we have failed to do, feel a great measure of disappointment. This to me is the pathos of life, that it is filled for all of us with a thousand disappointments. These unspoken, unknown, buried sorrows constitute the sadness of life and point to a hereafter where we shall have time and opportunity to realize our unfulfilled yearnings and to cherish dear interests which here we have had to neglect."

DAVID BRAINERD, missionary to the Indians, 1718-1747, who in spite of severe illness continued to minister to

his beloved disciples among the red men, said when about to die: "Lord, now let thy servant depart in peace." (Luke 2: 29.)

A little boy, between four and five years old, was one day reading to his mother in the New Testament, and when he came to these words, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head," his eyes filled with tears, his tender breast heaved, and at last he sobbed aloud. His mother inquired what was the matter, but for some time he could not answer her. At length, as well as his sobs would let him, he said: "I am sure, mamma, if I had been there, I would have given him my pillow." (Luke 9: 58.)

P. T. BARNUM, the noted showman, when a boy, belonged to a Bible class held in the meeting house at Bethel, Conn.:

One exercise of the class was to write compositions on certain texts promiscuously drawn from a hat. Once Barnum drew the text: "But one thing is needful; and Mary hath chosen that good part which shall not be taken away from her." (Luke 10: 42.) Among other things in answer to the "one thing needful," Barnum said: "The merchant might answer that the one thing needful is plenty of customers who buy liberally, without beating down, and pay cash for all their purchases. The farmer might reply that the one thing needful is large harvests and high prices. The lawyer might be of the opinion that it is an unruly community always engaging in bickerings and litigations. The bachelor might exclaim that it is a wife who loves her husband, and who knows how to sew on buttons. The maiden might answer that it is a good husband who will love, cherish, and protect her while life shall last. But the most proper answer, and

doubtless that which applied to the case of Mary, would be that the one thing needful is to believe on the Lord Jesus Christ, follow in his footsteps, love God, and obey his commandments, love our fellow man and embrace every opportunity of administering to his necessities."

B. FAY MILLS says that a missionary in Africa preached the gospel seven years without making a single convert. The missionary then concluded that something was wrong with his interpretation of the gospel. So he called his congregation together and read Luke with them, he encouraging them to put their own interpretation on the words as he went along. All was harmonious until they reached the text, Luke 6:30—"Give to everyone that asketh of thee." The African hearers and fellow readers, who were noted for their thievery, instantly made a literal application of that text. They claimed that the missionary had a great many things in his house which they would like, but which if they took would be demanded back again. The missionary protested at their application, but took a week to think it over. In that time he came to the conclusion that they were right, and told them so. Thus encouraged, the Africans stripped his house of everything it contained, even to the soap dishes. As he and his wife sat on the floor of his dismantled home, she very naturally entered a strong protest against his new interpretation of the gospel. But before evening he was vindicated. The consciences of the Africans gave them no peace, and, moved by the inward monitor, they returned to the missionary not only everything they had taken but much more besides. A great revival followed, and that African village is now the model community of the Dark Continent, according to the testimony of Henry M. Stanley, quoted by Mr. Mills.

CHARLES GODFREY LELAND (Hans Breitmann) author and journalist, one of the first to establish industrial education in the public schools; quoted in Italian, Luke 6: 37, 38, as his favorite text.

JULES CAMBON, ambassador to the United States from France, gave the sixth chapter of St. Luke, quoting the thirty-seventh and forty-first verses in French.

ROBERT F. SAMPLE, pastor Westminster Presbyterian Church, 1887-1901, author of *Beacon Lights of the Reformation*, and other books:

"Luke 11: 9—'Ask, and it shall be given unto you,' is the text that opened to me the Kingdom of Heaven. I had been greatly concerned about my soul for a week and could do nothing to commend myself to Christ's table. I was not aware that self-righteousness was the barrier between Christ and myself. At length I was forced to the very border of despair and my eyes fell on the text that I have alluded to; it bade me hope; its form was encouraging. Jesus did not say 'Ask and I may answer,' or 'I will give consideration to your prayer,' but he addresses me in a promise which is positive, suspended on the condition of my asking. I said to myself, he cannot break his word. I knelt in my room, where I had been sitting alone; I prayed in faith, and a precious hope came into my soul which has never been darkened through all the years of a happy Christian experience.

"I was at this time a student in Jefferson College, about eighteen years of age. On the same day, which was the Sabbath, I consecrated myself to the gospel ministry and for over forty-five years have preached Christ Jesus, my Lord, with a deep sense of responsibility and with less success than many of my brethren, but ever thankful that God has been pleased to use me. I give to him all the praise.

"I found that in the scriptures, prayer and faith are used as synonymous terms. Prayer is the expression of faith. When I have been unable to convey to an inquirer a clear conception of faith I have urged prayer, sincere and earnest, with a willingness to be made willing to give up all sin, as the simple, Christ-given condition of salvation.

"Another text that has been very much to me through all my Christian life is the statement, 'The Lord reigneth; let the earth rejoice; and the multitude of isles be glad thereof.' Another that I think of almost daily, which quiets me when disturbed and brings the radiance of heaven into the darkest experiences, is Romans 8: 28—'All things work together for good to them who love God, to them who are the called according to his purpose.'"

QUINTIN HOGG, merchant, and founder and president of the London Polytechnic Institute, one of the principal philanthropic institutions in the world, famous football player, and played when fifty-five years of age:

"What helps a man at one period of his career is of no help at a later period. This seems to me to be true of all books and all authors. 'I pray thee have me excused.'" (Luke 14: 18.)

CECIL JOHN RHODES, developer of Africa, and originator of the Cape to Cairo railway scheme, great friend of General Gordon, who requested him to accompany him to Khartoum, was a great reader of the Bible, and was very impatient of most other literature; because not condensed enough, not sufficiently to the point for him. Dr. Jameson told the following story: At the beginning of the Matabele troubles, in 1893, it appeared necessary to Mr. Jameson, who was then the administrator, to strike a bold blow with the

force then at hand. He wired Rhodes at Cape Town the whole situation, and asked for instructions. Rhodes telegraphed back this answer: "Read Luke 14: 31!"

RIGHT REV. T. U. DUDLEY, Bishop of Kentucky:
"St. Luke, fifteenth chapter."

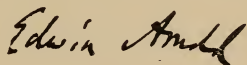
MAHOMED RAHAM, a Persian, on being asked concerning his conversion to Christianity, told the following: "In the year 1223 there came to the city an Englishman, who preached Christ with a boldness unparalleled in Persia, in the midst of scorn and ill-treatment. He was a beardless youth and evidently enfeebled by disease. I visited him with the declared object of exposing his doctrines to contempt. Although I persevered for some time in this behaviour, I found that every interview not only increased my respect for him, but diminished my confidence in the faith in which I was educated. I finally read a tract which he had written in reply to a defence of Islamism by our chief mollahs. The result of my examination was a conviction that this young disputant was right. Shame and fear withheld me from avowing this opinion and I avoided the society of the Christian teacher. Just before he quitted Shiraz I could not refrain from paying him a farewell visit. Our conversation sealed my conversion, and he gave me a book which has ever been my constant companion. The study of it has formed my most delightful occupation; its contents have often consoled me." Upon this he handed out a copy of the New Testament in Persian, on one of the blank leaves of which was written: "There is joy in heaven over one sinner that repenteth. Henry Martyn." (Luke 15: 7.)

At a meeting of ministers in Germany someone asked the question: "Who is that elder son?" and Krummacher an-

swered: "I know him; I saw him yesterday." And when they insisted upon knowing whom he meant he said: "Myself; when I saw the account of the conversion of a most obnoxious man I was irritated." (Luke 15: 25, 30.)

EDWIN ARNOLD, author of *The Light of Asia* and *The Light of the World*, and also on the editorial staff of the *London Daily Telegraph*:

"'And he spake a parable unto them to this end, that men ought always to pray, and not to faint.'" (Luke 18:1.)

A handwritten signature in cursive script, reading "Edwin Arnold". The ink is dark, and the signature is written in a fluid, connected style.

MR. WHITEFIELD one morning with his usual fervor, exhorted his hearers to give up the use of the means for the spiritual good of their relations and friends only with their lives, remarking that he had had a brother for whose spiritual welfare he had used every means. He had warned him and prayed for him; and apparently to no purpose till a few weeks ago, when his brother, to his astonishment and joy, came to his house, and with many tears declared that he had come up from the country to testify to him the great change that divine grace had wrought upon his heart, and to acknowledge with gratitude his obligation to the man whom God had made the instrument of it. Mr. Whitefield added that he had that morning received a letter which informed him that on his brother's return to Gloucestershire, where he resided, he dropped down dead as he was getting out of the stage coach, but that he had previously given the most unequivocal evidence of his being a new man in Christ Jesus. (Luke 18: 1.)

CYRUS FIELD, in giving his account of the Atlantic telegraph, says: "It has been a long and hard struggle. Nearly thirteen years of watching and ceaseless toil. Often has my heart been ready to sink. Many times, when wandering in the forests of Newfoundland in the pelting rain, or on the deck of ships on dark, stormy nights, alone, far from home, I have almost accused myself of madness and folly to sacrifice the peace of my family, and all the hopes of life, for what might prove, after all, but a dream. I have seen my companions one after another fall by my side, and feared I, too, might not live to see the end. And yet one hope has led me on; and I have prayed that I might not taste of death till this work was accomplished. That prayer is answered; and now, beyond all acknowledgments to men is the feeling of gratitude to Almighty God." (Luke 5: 11, and 18: 13, 14.)

JOSEPH PARKER, minister of City Temple, London, and great Congregational divine, author of the People's Bible and several other books, in speaking of the procession for Queen Victoria's jubilee, said: "I would have had five hundred nurses with a banner, not blood red, but lily white, with this device: 'I was sick and ye visited me.' I am old enough to have wished to have ten thousand Sunday School teachers, representing the best army in Europe, and their banner should have been: 'The weapons of our warfare are not carnal.' I am orthodox and yet aggressive enough to have had a very large contingent of the Salvation Army present. These are the men that will overcome your cannibalisms and your Napoleonisms and Cacsarisms. I would have given them a glorious banner: 'The Son of Man is come to seek and to save that which was lost.' " (Luke 19: 10.)

The following is a description of an evangelistic service

held one Sunday morning in Barnum's circus tent in Chicago during the World's Fair:

"The surroundings were the usual circus furniture—ropes, trapezes, gaudy decorations, etc., while in an adjoining canvas building was a large menagerie, including eleven elephants. Clowns, grooms, circus riders, men, women and children, eighteen thousand of them, and on a Sunday morning, too! Whether the Gospel was ever before preached under such circumstances I know not, but it was wonderful to ear and eye alike."

When that mighty throng took up the hymn, "Nearer, my God, to Thee," a visible sense of awe fell upon the multitude. After an hour of singing and prayer Mr. Moody rose to preach, his text being, "The Son of Man is come to seek and to save that which was lost." (Luke 19: 10.) The Spirit of God was present. The hush of heaven was over the meeting. Towards the close of the address there was a slight disturbance, and a "lost child" was passed up to the platform. Mr. Moody held her up so that her parents might see her; and when her anxious father reached the platform Mr. Moody placed the child in his arms, and said:

"That is what Jesus Christ came to do: to seek and to save lost sinners, and restore them to their heavenly Father's embrace."

MRS. J. K. BARNEY, of the W. W. C. T. Union, in response to the request, sent a greeting, as follows: "Let me give you a message from the Word. When Jesus saw the multitudes he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, 'The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth

labourers into his harvest. For the Son of Man is come to seek and to save that which was lost.' (Luke 19: 10.) Then said Jesus to them again: 'Peace be unto you; as my Father hath sent me, even so I send you.'" (John 20: 21.)

JANE ADDAMS, of Hull House, Chicago: "There is no doubt that our thoughts need to be turned back to that man, to the Christ who intrusted the salvation of the world to a handful of people, in whom he had aroused a sense of humanity and a consciousness of identification, with its weaknesses and sins. He first gave to twelve young men three years of education; but he added to his marvelous instruction daily association with the lowliest." (Luke 19: 10.)

WILLIAM DEAN HOWELLS, the novelist, asserts that Tolstoy "leads us away from that false standard of a gentleman to the man who sought not to be distinguished from other men, but to be identified with them." (Philippians 2: 7.)

THE LATE DUKE OF KENT, the father of Queen Victoria, was expressing, in the prospect of death, some concern about the state of his soul, his physician endeavored to soothe his mind by referring to his high respectability, and his honourable conduct in the distinguished situation in which Providence had placed him, when he stopped him short, saying, "No; remember, if I am to be saved, it is not as a prince, but as a sinner." (Luke 19: 10.)

PHILIP WILLIAM OTTERBEIN'S entrance into life eternal emphasized a powerful verse of scripture. He was the founder of the United Brethren church in America, and it is believed that in his work at Tulpohocken, where he had moved from Lancaster, Pa., he was first to introduce evening

sermons and to make pastoral calls, at least to inquire into the spiritual welfare of his parishioners. It is said that he, like John Wesley, did not come into full spiritual life until he came to America. Wesley once exclaimed, "I have come to America to convert the poor Indians, but alas who will convert me." Otterbein came to convert the Germans, but had not found the way of life fully himself. One day he was plowing in the field and kneeled down at the end of each furrow to pray. He says: "The word Lost! Lost! (Verlohren! Verlohren!) went everywhere around me. Mid-way in the field I could get no farther. I sank down behind the plow, crying Lord save me! I am lost! Then came to me the thought or voice, 'I am come to seek and to save that which is lost.' In a moment I was filled with unspeakable joy and I was saved." (Luke 19: 10.)

JOHN HUSS, arriving at an island in the Rhine where he was to suffer martyrdom, knelt down and said, "Lord, I thank thee that thou hast heard me. In thee do I put my trust. O my rock and my fortress, into thy hands I commend my spirit!" Bishop Ridley, when he saw the flames approaching him, said, "Into thy hands, O Lord, I commend my spirit! Lord, receive my soul! Lord, have mercy upon me!" (Luke 23: 46, 47.)

CHARLES CUTHBERT HALL, president Union Theological seminary since 1897, and previous to that pastor of prominent Presbyterian churches:

"If through some extraordinary circumstance it became necessary for me to part with the whole of God's Word with the exception of one chapter which I should be allowed to retain in my possessions, the experience of many years leads me to believe that I would choose the twenty-fourth chapter

of St. Luke. If I were allowed to retain only a fragment of a chapter, I would select out of that chapter the account of the walk of Emmaus, namely from the thirteenth verse to the thirty-fifth verse."

Ch. Luth. Cross Hall

H. RICHARDS, foreign missionary on the Congo, under the A. B. M. U., delegate to the Ecumenical Conference, 1900: "Luke 24: 49—Mark 16: 15—These two verses made a profound impression on my heart when in Africa, and led to the great awakening on the Congo. John 3: 16—The study of this verse led to my salvation."

* HARRY STILLWELL EDWARDS, author of "Two Runaways" and other dialect stories:

"'Father, forgive them: for they know not what they do.' (Luke 23: 34.) There is no text in all the Bible that contains as much. In this line, Christ proved himself the Son of God, and opened the gates of heaven to every member of the human race."

LOUIS XII, king of France, had many enemies before he succeeded to the throne. When he became king, he caused a list to be made of his persecutors, and marked against each of their names a large black cross. When this became known, the enemies of the king fled, because they thought it was a sign that he intended to punish them. But the king, hearing of their fears, made them be recalled, with an assurance of pardon: and said that he had put a cross beside each name, to remind him of the cross of Christ, that he might endeavor to follow the example of him who had prayed for his murderers, and had exclaimed, "Father, forgive them; for they know not what they do." (Luke 23: 34.)

CHAPTER XIII.

JOHN.

The gospel of John which was written for Christians details what the apostle saw and heard, and John having been the loving disciple would have a sympathetic and understanding heart, so that from the natural standpoint, and not from the standpoint of inspiration, the gospel no doubt reveals the mind of Christ more than any other. In Matthew Christ gave the proclamation of the Kingdom of God on earth, but in John he converses as to the personal friendship and relation to him of those who are loyal to that kingdom.

The fact that John tells what he saw and heard would qualify his testimony as acceptable in a court of justice, and it is said that Prof. White once gave an address on John before a company of lawyers, presenting only such facts as would be accepted as competent testimony by the court.

The gospel seems to be the favorite of scholars. Henry Van Dyke, Charles Elliot Norton, David Starr Jordan, and eminent divines like Ian Maclaren, George C. Lorimer, Theodore Cuyler, J. Wilbur Chapman and others find their favorite texts in this gospel, as do the founders and heads of the greatest organization for young people the world has ever known, Sir George Williams, founder of the Young Men's Christian Association, and Francis E. Clark, founder of the United Society of Christian Endeavor. Charles M. Sheldon, author of *In His Steps*, found the principle which he thinks the church lacks in its pages. Margaret Bottomo, who has the greatest place in the hearts of the young

women of America, and Margaret Sangster, the writer of, and Ira D. Sankey, the singer of the gospel, quote their texts from it.

FRANCIS JUNIUS, the distinguished scholar, gave the following account of his spiritual enlightenment: "My father who frequently read the New Testament and had long observed with grief the progress I was making in infidelity, put a copy of it in my way in his library with a view to attract my attention, hoping it might please God to bless his design, though without giving me the least intimation of it. There one day, I unwittingly opened the New Testament thus providentially laid before me. At the very first view, though I was deeply engaged in other thoughts, that grand chapter of the evangelist and apostle presented itself to me: 'In the beginning was the Word.' I read a part of the chapter, and was so affected that I instantly became struck with the divinity of the argument, and the majesty and the authority of the composition, as infinitely surpassing the highest flights of human eloquence. My body shuddered; my mind was all in amazement; and I was so agitated the whole day, that I scarce knew who I was. From that day God wrought so mightily in me by the power of His Spirit, that I began to have less relish for all other studies and pursuits, and bent myself with greater ardor and attention to everything which had relation to God."

MATTOON M. CURTIS, professor of philosophy in Western Reserve University, and author of a number of philosophical works:

"My favorite passage is the prologue to John's gospel; favorite text, the first verse of the same."

HENRY VAN DYKE, sometime pastor of Brick

Presbyterian Church, New York, author of *Little Rivers*, and later occupying a chair at Princeton:

"The first chapter of St. John's gospel."

Henry van Dyke

About the year 1725, an American boy, some nineteen years old, found himself in London where he was under the necessity of earning his bread. He had learned the printer's trade, and so he went straight to a printer's office, and inquired for work. "Where are you from?" asked the foreman. "America," was the answer. "Ah," said the foreman, "from America! A lad from America seeking employment as a printer! Well, do you really understand the art of printing? Can you set type?" The young man stepped to one of the cases, and in a brief space set up the following passage from the first chapter of John: "Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." (John 1: 46.) It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all in the office. He worked diligently, refused to indulge in strong drink, saved his money, returned to America, became a publisher, owning his own printing office, became an author, a postmaster, a member of Congress, a signer of the Declaration of Independence, an ambassador to the royal courts, and finally died at the age of 84, full of honors. There are now more than a hundred and fifty counties and towns in America named after the printer boy, Benjamin Franklin, the author of *Poor Richard's Almanac*.

This moralist, statesman and philosopher (Benjamin Franklin) worn with pain welcomed the end of life. His last look was on a picture of Christ which had hung for many

years near his bed, and of which he often said: "That is the picture of one who came into the world to teach men to love one another." (John 13: 34, 35.)

An epitaph written by him in 1729 holds his chief characteristics, his humor, his quiet assurance of better things to come, whether in this world or the next:

"The body of Benjamin Franklin, printer, (like the cover of an old book, its contents torn out, and stript of its lettering and gilding), lies here, food for worms. Yet the work itself shall not be lost, for it will, as he believes, appear once more, in a new and more beautiful edition, corrected and amended by the Author."

It has been thought that the idea of his epitaph was suggested to Franklin by Benjamin Woodbridge's funeral elegy upon John Cotton:

"A living, breathing Bible; tables where
Best covenants at large engraven were;
Gospel and law in his heart had each its column;
His head an index to the sacred volume;
His very name a title page; and next
His life a commentary on the text.
O, what a monument of glorious worth,
When in a new edition he comes forth,
Without erratas, may we think he'll be
In leaves and covers of eternity."

DUNCAN McLAREN, the well-known Edinburgh, Scotland, minister, who had many American admirers:

"I find no chapter in the Bible more helpful than the fourth chapter of St. John's gospel. The late John Bright, the eminent English statesman, once said to me that he knew no writing anywhere that could be compared to it. Every time I read it I find something fresh and inspiring."

JOHN 3:16. THE BIBLE IN TWENTY-FIVE
WORDS.

Some one was once asked to give in one word a proof that the Bible was an inspired volume. He thought but a moment and then replied: "Jews." If one was asked to condense the Bible into one sentence, he could not do better than choose John 3:16. It tells the whole story, from Genesis to Revelation. We find in Genesis: "In the beginning God created heaven and earth." In John 3:16 we find that God so loved the world that he gave his Son. The whole Old Testament is a history of the preparation of a people through which his Son should come. In the last chapter of Revelation we find an invitation, "Whosoever will let him take of the water of life freely." And the last two words of our condensed Bible are, "everlasting life." It is safe to say that the majority of those in the church triumphant and also in the church militant, entered into the brotherhood of an endless life with that invitation. It is an invitation, a proposal and a contract all in one. And one does not need to wait until death to enter into the benefits of the contract. It is not everlasting life insurance; the everlasting life begins when we accept the proposition, and the peace and comfort of it are daily benefits.

SELAH MERRILL, United States consul at Jerusalem, three periods of four years, since 1882, discovered and excavated the second wall at Jerusalem, outside which Christ was crucified, and author of several books on Palestine:

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) "God be merciful to me a sinner." (Luke 18:13.)

TEUNIS S. HAMLIN, president of Open Air Workers' Association and trustee of the United Society of Christian Endeavor:

"Your request is difficult to comply with, because the Bible is not a book of texts, though too much so considered and used; nor of chapters which are purely arbitrary and often very misleading division of the books; but of treatises, historical, poetical, etc. Like all Christians I love John 3: 16; John 14: 17; Luke 15 and many other great passages."

A. F. SCHAUFFLER, D. D., vice-president of New York City Mission and Tract Society, gives John 3: 16 as his favorite text and the third of John and fifteenth of Luke and thirteenth of First Corinthians as his favorite chapters, which he says are pure gold throughout.

C. H. GROSVENOR, the veteran congressman from Ohio, and J. A. Norton, also an Ohio congressman, give John 3: 16 as their favorites.

JAMES H. CANFIELD, formerly president of Ohio State University, and since librarian of Columbia University of New York. "These are my favorite texts:

"The promise of everlasting life, so dear to every man. (John 3: 16.)

"The promise of peace and heart-comfort. (John 14: 27.)

"The simplest, clearest doctrine of righteousness. (I John 3: 7.)

"The chiefest characteristic of God." (I John 4: 8.)

J. O. SPENCER, well-known missionary:

"Am led to prize John 3: 16 particularly by noting its effect on those who have never before heard the gospel."

CORINNA SHATTUCK, "the heroine of Oorfa" and missionary in charge of an orphanage:

"If I must choose I suppose John 3: 16 is most precious to me. John 14, 15, 16; Philippians 4; Ephesians 6; First John entire; Matthew 5, 6, 7; Psalms 1, 2, 19, 23, 46, 90, 91, 103; First Corinthians 13; Isaiah 53, 55, and Matthew last chapter are specially chosen passages. I have used for years with those under my instruction a list of 100 verses (see another chapter) each ten showing the complete way of salvation, to be learned with reference. We keep up the custom of committing verses in mission fields. The boys and girls get up a real enthusiasm over it."

JACOB CHAMBERLAIN, M. D., D. D., of the American Arcot Mission, Madanapalle, India, gave John 3: 16 as his favorite, and added the following experience, showing the opposition to missionaries in heathen lands, and the power of the word of God: I with four native assistants had been traveling since early morning, preaching in all the towns and villages on our way, until we approached what we had heard spoken of as the wickedest city of the realm. After entering the gate, I met my assistants returning with a hooting rabble following them. They told me that it was not safe to attempt to do any work within the city. Have you preached to the people? I asked. "No, sir, we have only sold a few books and tracts." Then we must do so now. The rabble had halted as they heard the foreigner talking in a strange tongue. We walked with firm step to the market place, the crowd following and increasing by the way.

Turning I spoke politely to the people in their language. "Leave this place at once," was the angry response. Friends, said I, I have come from far to tell you some good news. I will tell that and then we will go. We have no desire to

abuse your gods, but we will not go until we have proclaimed our message.

We had seen the angry mob tearing up the paving stones and gathering them in the skirts of their garments, and now we saw one nudge another saying, "You throw the first stone, and I will throw the second," but they quailed a little under my keen glance. I said to them I have come with a royal message, with a sweeter story than mortal ear has ever heard, but it is evident this multitude does not wish to hear it, but I see five men before me who do wish to hear my story. If you will all step back a little I will tell my message to these five and then you may stone me.

Then I told the story of stories. How they all listened!

"There, you may stone me now, I have finished." "No, no," said they, "we don't want to stone you now," and with that their wallets were produced and they purchased all the gospels and tracts we had with us and appointed a deputation of their best men to escort us to our camp, begging us to forgive them for the insults they had heaped upon us. Verily the story of the cross has not lost its power.

B. L. WHITMAN, president of Columbian University, Washington, 1895-1900: "Favorite single verse, John 3:16; the twenty-third and ninetieth Psalms, the fourteenth chapter of John and the eighth chapter of Romans."

W. X. NINDE, bishop of the Methodist Episcopal church, since 1884-1900: "Two favorite texts of mine which seem to form a complete evangel are John 3:16 and I Thessalonians 5:23."

W. X. Ninde

W. W. DUNCAN, bishop of the Methodist Episcopal Church South, 1886-1900, chaplain in the Confederate army,

having filled prominent southern pulpits for twenty-five years, gives John 3: 16 as his favorite text and Romans 12 as his favorite chapter.

MILTON A. McRAE, general manager of the Scripps-McRae league of newspapers of 350,000 daily circulation, gives John 3: 16 as his favorite text and commends the effort in creating renewed interest in texts and chapters.

A. W. RUDISILL, Methodist missionary, gave John 3: 16, and his favorite Psalm is the one hundred and twenty-first.

A. B. LEONARD, corresponding secretary of the Missionary Society of the Methodist Episcopal Church: "I think the passage of scripture that has impressed me the most particularly of late years is John 3: 16, and the chapter or part of a chapter, Matthew 6: 19-34."

An infidel once came across an earnest Christian mechanic reading his Testament during the noon hour in the Atchison railroad shops. The others gathered around to see the fun. "Hello, what you got there?" said the infidel. "The Bible," was the reply. "You don't believe that, do you?" "Well," said the man, "I have just been reading a verse that I hardly know whether to believe or not." "Ah," said the infidel, highly pleased, "what's that?" The mechanic then read John 3: 16, adding, "It's almost too good to believe." The crowd melted away, but no one who heard it will ever forget it.

DAVID G. WYLIE, pastor Scotch Presbyterian church, New York: "My favorite text is 'God so loved the world, that he gave his only begotten Son.'" (John 3: 16.)

JAMES H. HOADLEY, pastor Faith Presbyterian Church, New York: "When I was a child the work in the Sunday School consisted chiefly in memorizing texts. My mother once told me that when she was a little girl she committed the entire gospel of Mark to memory and recited it at one time, for which, I think, she received a Bible. It is difficult to say which is my favorite text, there are so many equally precious: 'God so loved the world,' etc., and 'Come unto me all ye that labor,' and 'In my Father's house are many mansions;' all these and many more are dear to me. I quote the above in the sick room."

MARTIN LUTHER, the general and commander of the Reformation, prayed in his last hours:

"O heavenly Father, if it be so that I must leave this body and be torn away from this life, yet know I surely that I shall ever abide with thee, and none shall pluck me out of thine hand." He repeated the words "God so loved the world that he gave his Son," (John 3: 16), and "He that is our God is the God of salvation, and unto God the Lord belong the issues from death." He added thrice "Into thine hand I commit my spirit. Thou hast redeemed me, O Lord God of truth."

CHAPTER XIV.

JOHN—Continued.

T. ESTRADA PALMA, Cuban patriot, took part in Cuban revolution of 1868-78, in the early part of which his mother was captured and starved to death by the Spaniards; president of Cuban republic at one time and represented it during the last revolution: "As to my preferences for the texts of scriptures, the first and foremost is the Golden Rule, among others is Christ's saying to the woman of Samaria: 'Ye shall neither in this mountain, nor yet in Jerusalem, worship the father, true worshippers shall worship the father in spirit and in truth,' etc. (John 4: 21 23.) Another: 'Let him that is without sin among you cast the first stone.' Also I am much impressed with most of the Sermon on the Mount."

J. H. GILLIS, commodore U. S. Navy, retired; in many heavy engagements during the Civil war, and commander of the U. S. S. Wateree, carried half mile inland by tidal wave at Africa: "'Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me.' John 5: 39. This text was written in the Bible given to me by my dear mother in 1853."

JIM BURWICK, railroad engineer and evangelist: "Hundreds of times have I been kneeling at an altar of prayer dealing with seeking souls, when I would give them Deuteronomy 4: 29. After explaining how the whole heart was laying everything, everybody, every habit, both good and bad,

on the altar, with themselves on top; after they said it was all there, then show them John 6:37, and say: 'Now you could do nothing more, could you?' The answer of course would be, 'No.' 'Then you have come and he don't cast you out; then you are his, aren't you?' 'Yes.' 'Well, what are you doing down here crying?' Then you see the change in the expression of the face, as it would begin to shine because of the flood of joy in the soul, and how they would laugh as they told of his love. In one case it was a husband and father, and after jumping to his feet he took me by the hand, the tears in his eyes looking like diamonds. Then he left the meeting, laughing as he went to tell his family." He added, (lest this be judged by some to be merely emotional) "I am glad to say he has summered over three times in good shape."

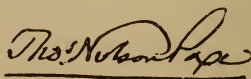
J. WILBUR CHAPMAN, clergyman, evangelist and author; *The Surrendered Life*, *Present-day Parables*, etc., being among his works; pastor of leading Presbyterian churches in New York and Philadelphia:

"My favorite text is John 5:24. It has been the ground of not only my hope, but my assurance of acceptance with God as well."



THOMAS NELSON PAGE, lecturer, and author of *Marse Chan*, *Meh Lady* and other dialect stories:

"I am glad that the custom of committing texts from the Bible to memory prevailed in my youth. The text, 'Him that cometh unto me I will in no wise cast out,' (John 6:37), has always seemed to me one to hang to."



JOSEPH BUTLER, English bishop and author of *Analogy of Religion*: "I have often read and thought of that scripture, but never till this moment did I feel its full power, and now I die happy." These words were spoken to his chaplain who had read to him the sixth chapter of John and called his attention to the thirty-seventh verse.

JULIUS J. ESTEY, manufacturer and philanthropist:

"My favorite text in the whole Bible is John 6:37, for the reason that it is the basis of my Christian hope. From childhood it has been a very difficult matter for me to commit anything to memory, and this faculty has not at all improved with years. I believe in it, however, so far as possible, not merely for the sake of being able to repeat the verses, but for impressing upon the heart the truths of the scriptures. There are some portions of the scriptures that I did succeed in committing as a young man, among them the twenty-third Psalm, but it never meant very much to me until I heard an exposition of it by Rev. Geo. F. Pentecost, since which time it has had a tremendous amount of meaning for me. No doubt this is the experience of many in regard to different portions of the Bible."

IRA D. SANKEY, writer and singer of some of the world's best known Gospel songs:

"John 6:47 and Isaiah 35:10."

A handwritten signature in cursive script, reading "Ira D. Sankey". The signature is written in dark ink and is positioned below the text of the quote.

PRESIDENT LINCOLN, a few months before he died, asked his old friend Joshua F. Speed, who had known him from the beginning of his career, to spend the night with

him at the Soldiers' Home. He arrived early in the evening, and as was his custom ran up to the president's room. There was the president reading a book. As Speed came nearer in the twilight he was surprised to see that it was the Bible. He said: "I am glad to see you so profitably engaged." "Yes," answered Lincoln, looking up seriously, "I am profitably engaged."

"Well," said Speed, somewhat sadly, "if you have recovered from your skepticism, I am sorry to say that I have not."

The president for a moment looked him earnestly in the face, then placing his hand gently on the doubter's shoulder, said with unusual solemnity, as if for the moment the premonition flitted across his mind that these might be the last important words he should speak to his friend:

"You are wrong, Speed; take all of this book on reason that you can, and the rest on faith, and you will, I am sure, live and die a happier and a better man." (John 7: 17.)

HAMILTON KING, lecturer and author, and U. S. minister to Siam: "Perhaps no text in God's Word appeals to me more forcibly than the words: 'If any man will do his will, he shall know the doctrine.'" (John 7: 17.)

"The night cometh when no man can work." This sentence is memorable because it sums up all that other men have said and written about the swift approach of death and the urgency of doing daily work faithfully. It was the life motto of Samuel Johnson and Thomas Carlyle. (John 9: 4.)

S. H. HADLEY, superintendent of the Old Jerry McAuley Mission, New York: "I can say probably more than any other man, Jesus sought me when a stranger, for the night he came to me in a saloon, I was crazy with drink and looking for more. After I was saved I at once began to read God's word. So much of it has been food to my soul

I hardly know where to begin to mention favorite texts. John 9:25 is for me; Luke 19:10; 7:48; II Corinthians 5:17; John 6:57; 14:23; Psalms 27:1; 91 and 103."

KERR BOYCE TUPPER, pastor First Baptist Church, Philadelphia: "My favorite text is John 7:17, according to the correct translation: 'If any man wills to do his will he shall know.'"

DAVID STARR JORDAN, president Leland Stanford University: "I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

David Starr Jordan

DEAN STANLEY'S inscription on the stone in the nave of Westminster Abbey over the body of David Livingstone concludes thus: "For thirty years his life was spent in an unwearied effort to evangelize the native races, to explore undiscovered secrets, and abolish the desolating slave trade of Central Africa, when, with his last words he wrote: 'All I can say in my solitude is, may heaven's rich blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world.' 'Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice.'"

 (John 10:16.)

S. A. SELWYN, of Bournemouth, St. John's vicarage, Boscombe, Hampshire, and one of the speakers at the Northfield conference several years since: "My favorite text—the one that brought salvation to my soul, is St. John 10:28—'My sheep shall never perish.'"

SIR GEORGE WILLIAMS, founder of the Young Men's Christian Association: "St. John, tenth chapter, verses twenty-seven to thirty."

A handwritten signature in cursive script that reads "George Williams". The signature is written in dark ink and is positioned below the printed text of the quote.

HENRY MARTYN arrived at Shiraz, the Persian literary capital, June 9, 1811, for the purpose of revising his Persian translation of the Bible. He was assisted by Said Ali, a member of the self-deifying sect of Mohammedans, known as the Sofis.

But he reached Ali's heart, especially when they were going through the twelfth chapter of John. The Persian involuntarily exclaimed in wonder at Jesus loving his disciples so dearly. Tears filled his eyes as to him, a seeker, as he said, "from his youth up," Martyn imparted the true religion, and bade him yield his soul to his dear Lord and Redeemer. The New Testaments and Psalters which the Hindoo or Persian reads in his own language are remembrances of Martyn's faithfulness, who spared not himself, neither counted his life dear.

C. STANLEY HALL, president Clark University:

"I think that no texts in the Bible have impressed me more in later years than, 'Except a corn of wheat fall into the ground,' etc., and 'Whoso offendeth one of these little ones.' The first passage has grown deep in my own connection with the study of self-sacrifice as an ethical system, and the second in connection with the study of my childhood and my grave fear that many current educational methods do cause the little ones to offend." (John 12: 24; Mark 9: 42.)

IAN MACLAREN, (Rev. John Watson) minister Sefton Park Presbyterian Church, Liverpool, 1880-1900, and author of *Beside the Bonnie Brier Bush*, *The Days of Auld Lang Syne*, *The Upper Room*, *The Mind of the Master*, etc.: "St. John 14 and First Corinthians 13." Commenting on I John 5:12, he once said: "Below thirty we loathe forms; we despise cant; but we are the first at that age to honor character, to admit the force of life. What it must have been, after years of the rabbis, with their weary, dry-as-dust doctrine, to have Jesus look at a congregation and to have him speak of life. It would be as if a breeze from the Sea of Galilee had swept through the synagogue, as if an electric shock had been given to the hearers. This is the perpetual surprise of Jesus. He is ever appearing suddenly before men—sick of the command to do this or that—and delivering his one message: 'What you want is life in mind and heart, life to give power and joy. Religion is not morality nor doctrine; it overflows all such narrow boundaries; it is life. Begin to live at once, there is your place, by hearing my call and obeying it. You have existed for yourself; now forget and deny self and live for others. This is my cross—accept it, carry it, rejoice in it. The moment you lift it, you will feel the exhilaration of life; and the longer you carry it, you will have life more abundantly.' This the Gospel Jesus preacheth ever, and if any man has ears to hear, it ought to be the young man."

Ian MacLaren

SAMUEL FALLOWS, Right Rev. Bishop of the Reformed Episcopal Church, and prominent in state educational affairs in Wisconsin, author *Life of Samuel Adams* and other books: "My favorite chapter is the fourteenth of the gospel according to St. John, and my favorite verse, the sixteenth of that chapter."

SIR WALTER SCOTT just before his death desired to be drawn into his library, and placed by the window, that he might look down upon the Tweed. To his son-in-law he expressed a wish that he should read to him. "From what book shall I read?" said he. "And you ask?" Scott replied. "There is but one." "I chose," said his biographer, "John 14." He listened with mild devotion, and said, when I had done, "Well, this is a great comfort. I have followed you distinctly, and I feel as if I was to be myself again." (John 14: 1, 4.)

MARGARET SANGSTER, popular poet and editor:

"If I have a favorite chapter in the Bible it is the beautiful fourteenth of the Gospel of St. John. As a child I learned by heart many chapters—the whole epistle to the Ephesians, the fortieth chapter of Isaiah, many Psalms, the Sermon on the Mount, and the closing chapter of Deuteronomy. Nothing else ever gave me the intellectual and spiritual impulse and help which came to me from the Word."

Margaret E. Sangster

MARGARET BOTTOME, president International Order of King's Daughters, and the motherly adviser of thousands of young women through her department in the Ladies' Home Journal, says of John 12: 32: "I saw the wonderful crucifix suspended from the marvelous dome in the cathedral at Milan as often as I could, for there were times when the light touched it, and then it was a sight never to be forgotten. At the sunset hour, people of different nationalities and different faiths stood side by side, awed by the sight of a man hanging on a cross high up in full view, and some at least recalled his own words to mind: 'And I, if I be lifted up from the earth, will draw all men unto me.'"

CHARLES ELIOT NORTON, professor of history and art, Harvard University:

"My favorite text from the Bible is John 13:34: 'A new commandment I give unto you, that ye love one another; * * *,' and with it, Romans 13:10: '* * * Love is the fulfilling of the law.'"

Charles Eliot Norton

E. W. PARKER, foreign missionary and delegate to the Ecumenical Conference, 1900: "The words of Jesus, 'I am come a light.' (John 12:46.) All the heathen world with outstretched arms crying for a light, and Jesus steps upon our world answering the cry, 'I am come a light.' So also the call to rest, 'Come unto me' is another answer to the great cry for rest. So also, 'I am the Bread of Life.' And Colossians 1:18, 19—All these become very precious to the missionary." He mentions Psalms 23, 46, 72 and 100.

HENRY W. WARREN, bishop of the Methodist Episcopal Church, 1880-1900, and author of several valuable books: "Jesus * * * having loved his own which were in the world, loved them to his uttermost. John 13:1, margin."

Preaching on John 13:14, the duty of disciples to wash one another's feet, Mr. Finlayson of Helmsdale observed: "One way in which disciples wash one another's feet is by reproving one another. But the reproof must not be couched in angry words, so as to destroy the effect, just as, in washing a brother's feet, you must not use boiling water to scald, nor frozen water to freeze them."

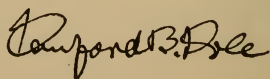
ARCHBISHOP USSHER, being once on a visit to Scotland, heard a great deal of the piety and devotion of Samuel Rutherford. He wished much to witness the home life of such a man incognito. So he dressed himself as a

pauper and called at the Rutherford home Saturday night and asked for lodging. Mr. Rutherford consented to give the poor man a bed for the night and asked him to sit down in the kitchen.

Mrs. Rutherford, according to custom on Saturday evening that her servants might be provided for the Sabbath, called them together and examined them. In the course of the examination she asked the stranger how many commandments there were. To which he answered, "Eleven." On receiving this answer, she replied, "What a shame is it for you! a man with gray hairs, in a Christian country, not to know how many commandments there are! There is not a child of six years old in the parish but could answer this question properly." She troubled the poor man no more, thinking him so very ignorant, but lamented his condition to her servants; and after giving him some supper desired a servant to show him upstairs to a bed in the garret. Mr. Rutherford, on discovering who he was the next morning, requested him to preach for him that day, which the bishop consented to do, on condition that he would not discover him to any other. The bishop had for his text, John 13: 34, "A new commandment I give unto you, That ye love one another." In the course of his sermon he observed that this might be reckoned the eleventh commandment. (John 13: 34.)

SANFORD B. DOLE, president of Hawaiian Islands, 1893-1898, and was strong advocate of annexation to United States; born in Hawaii, son of American missionaries:

"Let not your heart be troubled, neither let it be afraid."
(John 14: 27.)

A handwritten signature in dark ink, reading "Sanford B. Dole". The signature is written in a cursive, flowing style with a large initial 'S'.

MR. NEWTON, the divine, was telling in company one day how much his memory was decayed. "There," said he, "last Wednesday, after dinner, I asked Mrs. C. what I had been about that forenoon, for I could not recollect." "Why," said she, "you have been preaching at St. Mary's." "Yet it is wonderful, when I am in the pulpit, I can recollect any passage of scripture into my sermon from Genesis to Revelation." (John 14: 26.)

RICHARD BAXTER, author of Saint's Everlasting Rest, and noted non-conformist, when dying said: "I have pain—there is no arguing against sense—but I have peace, I have peace!" A little later he said: "I am almost well!" (John 14: 27.)

A soldier was mortally wounded at the battle of Waterloo. His companion conveyed him to some distance, and laid him down under a tree. Before he left him, the dying soldier entreated him to open his knapsack and take out his pocket Bible and read him a small portion of it before he died. When asked what passage he should read, he desired him to read John 14: 27: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Now," said he, "I die happy."

AGNES E. BASKERVILLE, foreign missionary:

"I have had literally fulfilled in my own experience, more than once, those words of the Master in John 14: 26, where he promises that the Comforter shall bring to our remembrance the things he has said unto us. Many times when heavy hearted and burdened, precious promises and comforting passages have been brought to my memory as in a flash, while I had forgotten when I had committed them, and could

not even remember where they were to be found. The twenty-third Psalm is perhaps the passage upon which I have oftenest leaned. It has been with me from childhood and grows more and more precious as the years go by."

WILLIAM LINDSAY, United States Senator, said that the most impressive chapter of the Bible to him is the fourteenth chapter of John, and the most impressive verses, the second and third of that chapter.

E. G. CONKLIN, professor of zoology, University of Pennsylvania, embryologist, gave the fourteenth chapter and the first verse as his favorites.

E. V. ZOLLARS, president of Hiram College, President Garfield's alma mater, gave the fourteenth chapter of John as one of his favorite chapters.

DR. WITHERSPOON, formerly president of Princeton College, was once on board a packet ship where, among other passengers, was a professed atheist. This fellow was very fond of troubling everybody with his peculiar belief, and of broaching the subject as often as he could get anybody to listen to him. "He didn't believe in a God and a future state, not he!" By and by there came on a terrible storm, and the prospect was that all would go to the bottom. There was much fear and consternation on board, but not one was so horribly frightened as the atheist. In this extremity he sought out the clergyman. He found him in the cabin, calm and collected, and thus addressed him: "O, Doctor Witherspoon! Doctor Witherspoon! we're all going for it; we have but a short time to stay. Oh, my gracious! how the vessel rocks! we're all going, don't you think we are, Doctor?" The reverend gentleman turned on him a look of

most provoking coolness, and replied in broad Scotch, "Nae doubt, nae doubt man, we're a' ganging; but you and I dinna gang the same way." (John 14: 4, 6; Matthew 7: 13, 14.)

J. B. ANGELL, president of the University of Michigan, and at one time minister plenipotentiary to China:

"My favorite chapter is the fourteenth chapter of the Gospel according to St. John."

J. MURRAY MITCHELL, lawyer and ex-congressman, and traveler, quotes John 14:23, giving the Greek in the best manuscripts for the word "word," and adds that the text had been in his mind more than any other for the past six months.

R. A. TORREY, superintendent of the Moody Bible Institute:

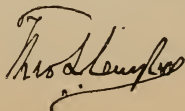
"Either the fourteenth chapter of John or the eighth chapter of Romans is my favorite chapter."

HANNAH J. BAILEY, superintendent of the department of peace and arbitration of the World's and National W. C. T. U.:

"The fourteenth of John is part of my child faith. When young in thinking whether there was a future or not this chapter came to me as a promise, especially the first verse and the last clause of the second, 'I go to prepare a place for you.'"

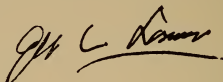
THEODORE L. CUYLER, the veteran Brooklyn divine, pastor of one church for thirty-three years, and author of four thousand articles contributed to religious papers:

"My favorite chapters are John, fourteenth chapter, and the seventh chapter of Revelation, as given in the revised version."



FRANCIS M. WHITTLE, Right Rev., bishop of the diocese of Virginia, gave the fourteenth chapter of John.

GEORGE C. LORIMER, pastor of Tremont Temple, Boston: "I yet continue to memorize verses of scripture. The fourteenth chapter of St. John and the twenty-third Psalm are my favorites."



EDWARD JUDSON, pastor Memorial Baptist Church, Washington Square, New York, son of Adoniram Judson, in whose memory the church was erected: "John 14: 1 helped me greatly when I began my christian life."

James B. Carrington, writing in Scribner's Magazine, describing New York at night, says: "In the sky on the south side shines out the illuminated cross on the tower of the Judson Memorial Church, a beacon of hope, no doubt, to many of the poor who make the benches of the square a resting place."

ARCHIBALD J. SAMPSON, envoy and minister of U. S. to Ecuador: "In 1861, when I enlisted as a soldier, a most worthy woman gave me a small pocket Testament, giving me special charge to read the fourteenth and fifteenth chapters of St. John. Many a time I obeyed that injunction. At times I went over them from memory when my Testament was not at hand, for I had committed them to memory. While the Bible is full of precious promises I think there is nothing which surpasses the parting words of the Saviour to his disciples, commencing with the fourteenth chapter, especially when he can realize that the Comforter, the Holy Spirit, is as truly by our side repeating those

same precious words to us as the Saviour was present with his disciples and speaking to them. They are spoken to us every day.

"On the twenty-seventh of October, 1864, at the battle of Hatcher's Run, an enemy's bullet broke through the end of that Testament, which was in my haversack at my side, and it was shot to pieces, but the precious promises still remain. After I learned the Spanish language the first thing I committed to memory in that language were those precious words of Jesus. When a Sunday School boy in Ohio, I committed hundreds of verses."

W. R. LAMBUTH, secretary of the Board of Missions of the Methodist Episcopal Church South:

"From earliest childhood the fourteenth chapter of John has been my favorite. It has always been lovingly associated with my earliest religious instruction. My grandmother in New England every Saturday afternoon while cooking for the Sabbath would stand me by the barrel of flour and teach me the scripture. Many a chapter and verse have I thus learned, and it was there I learned the fourteenth chapter of John. Would that every mother could realize how poorly fitted is her child to cope with the evils of this world, unless his heart and mind has been stored with the truths of our blessed Bible."

FRANCIS E. CLARK, founder of the United Society of Christian Endeavor in 1881 and president since that time, previously pastor of Williston Church, Portland, Me., which he built up from a small mission to a flourishing church:

"I would advise all young people to learn among other passages the fourteenth and fifteenth chapters of St. John, which contain the deepest things in the heart of Christ, it

seems to me, and meditation upon which will bring you the deepest spiritual help."

"What think you of our need of the Lord Jesus," said Gotthold. "For my part my soul is like a hungry and thirsty child, and I need his love and consolations for my refreshment; I am a wandering and lost sheep, and I need him as a good and faithful shepherd; my soul is like a frightened dove pursued by the hawk, and I need his wounds as a refuge; I am a feeble vine, and I need his cross to lay hold of, and wind myself about; I am a sinner, and I need his righteousness; I am naked and bare, and need his holiness and innocence for a covering; I am in trouble and alarm, and I need his solace; I am ignorant, and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit; in no situation and at no time can I do without him." (John 15: 5, 7.)

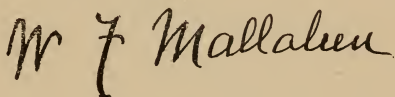
D. B. PURINTON, president of Denison University, mentions John 14 as his favorite chapter.

MARY LOWE DICKINSON, author, and editor of the *Silver Cross*, organ of the King's Daughters, and prominent in other women's organizations, gives the fourteenth chapter of John as her favorite.

ANNE HOLLINGSWORTH WHARTON, author of a number of books on Colonial subjects, and contributor of children's stories and articles to leading magazines: "In the Old Testament my choice, whether from association or from their own interest, beauty and strength, would fall upon the twenty-third and the forty-sixth Psalms, while in the New Testament the thirteenth verse of the fifteenth chapter of St. John, the whole of the fourteenth chapter, the fifteenth of First Corinthians, from the sixteenth verse, Romans, eighth

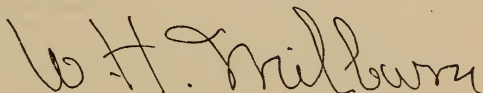
chapter, eighteenth and nineteenth verse, and the last chapter of Revelations are among the passages I think of most frequently."

WILLARD F. MALLALIEU, bishop of the Methodist Episcopal Church, 1884-1900, gave John 14, 15 and 16 as his favorite chapters.

A handwritten signature in dark ink, reading "W F Mallalieu". The letters are cursive and fluid, with a large 'M' and 'L'.

W. H. MILBURN, the blind chaplain of the United States Senate for the past six years, and chaplain of the United States House of Representatives at various times from 1840 to 1885:

"The fourteenth, fifteenth, sixteenth and seventeenth chapters of St. John's gospel, also the fifth, sixth and seventh chapters of St. Matthew."

A handwritten signature in dark ink, reading "W H. Milburn". The signature is written in a cursive style with a large 'M' and 'L'.

Never has the ruling passion been more strongly exemplified in the hour of death than in the case of Payson, the well-known minister. His love for preaching was as invincible as that of the miser for gold, who dies grasping his treasure. He directed a label to be attached to his breast when dead, with the admonition, "Remember the word which I spake unto you while I was yet present with you;" that they might be read by all who came to look at his corpse, and by which he, being dead, still spoke. The same words were at the request of his people engraved on the plate of the coffin, and read by thousands on the day of his interment. (John 15: 20; Hebrews 11: 4.)

It is said of Bossuet, says the Biblical Museum, that his secretary read the seventeenth chapter of John to him sixty times while the bishop was lying on his death bed. When John Knox, the Scotch reformer, came to die, he asked for the reading of this chapter. The devout Spener had it read to him three times on his death bed, though he had never been willing to preach from it, as he said that it seemed to transcend his powers. Luther said that plain and artless as its language, it was so deep, rich and wide, that no one could find its bottom or extent.

JOHN V. FARWELL, wholesale dry goods merchant, member of the Christian Commission during the Civil war, and contributor to newspapers on economic and financial topics:

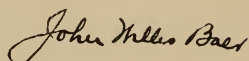
"My favorite chapter is the seventeenth of John; favorite text John 3:16. The last is an exposition of the Bible and a complete exegesis of God's relation to man, and of his own character. The other is Christ's prayer for me as one of the number that have believed on him through the ministry of his words, which are 'spirit and life,' on which we are to feed and grow thereby. I was 75 years old (July 29, 1900) last Sunday, and had a celebration at the house of my oldest child—a family of twenty-five, fourteen of which are grand children. I read the second and third verses of Ephesians sixth chapter, which with the whole chapter I learned by heart for an infidel doctor when about six years old. This promise of God in my case has been fulfilled. I earned twenty-five cents for the task—but that infidel did not know that his twenty-five cents was going to stay with me, in another coin, for seventy years."

GEORGE W. MITCHELL, president of Grand River College, says: "My favorite chapters are St. John 17, Mat-

thew 5 and Romans 12. I have preached from the following texts with joy to my soul, and I trust to the good of the hearers, Psalms 147: 3; John 14: 6; Romans 5: 8; 14: 7; Revelation 3: 8."

JOHN WILLIS BAER, General Secretary United Society of Christian Endeavor:

"John 15: 7 is my favorite and my ideal."

A handwritten signature in cursive script that reads "John Willis Baer". The signature is written in dark ink and is positioned below the text of the quote.

JOHN KNOX, whose faithful and keen rebuke of Queen Mary in his sermon made her weep before him, passed his last hours fearlessly.

"Now, for the last time, I commend my soul, spirit, and body (touching three of his fingers as he spoke the words) into thy hand, O Lord." Then he said to his wife, "Read where I cast my first anchor." She read the seventeenth chapter of John's gospel. He lay quiet for some hours. At ten o'clock they read the evening prayer from the Directory for Worship. When they asked him whether he heard the prayers, he replied, "Would to God that you and all men had heard them as I have heard them. I praise God for that heavenly sound." (John 17.)

A certain regiment was ordered to march into a small town in the Tyrol and take it. It chanced that the place was settled by a colony who believed the gospel of Christ and proved their faith by works. A courier from a neighboring village informed them that troops were advancing to take the town. They quietly answered, "If they will take it, they must." Soldiers soon came, riding in with colors flying and fifes piping their shrill defiance. They looked round for an enemy, and saw the farmer at his plow, the blacksmith at his

anvil, and the women at their churns and spinning-wheels. Babies crowded to hear the music, and boys ran out to see the pretty trainers, with feathers and bright buttons, "the harlequins of the nineteenth century." Of course none of these were in a proper position to be shot at. "Where are your soldiers?" they asked. "We have none," was the brief reply. "But we have come to take the town." "Well, my friends, it lies before you." "But there is nobody here to fight?" "No, we are all Christians." (John 18: 36.)

HENRY MARTYN, the missionary, was at Shiraz in Persia several years translating the New Testament into the language of that country, being assisted by a Persian boy. He seemed to have been delighted with an incident which he noted in his journal, June 28, 1811: "The poor boy," says he, "while writing how one of the servants of the high priest struck the Lord on the face, stopped and said, 'Sir, did not his hand dry up?'" (John 18: 22.)

SENATOR J. C. S. BLACKBURN: "I think the Saviour's dying exclamation the best sentence to be found either in the Bible or in any language—"It is finished.'" (John 19: 30.)

ALEX, Bishop of Argyle and the Isles, Scotland:

"I doubt whether I should be right in naming any one verse or chapter of Holy Scriptures as more highly esteemed by me than the rest. But were I free to comply with your request I should perhaps fix upon the concluding chapters of St. John's gospel—those which relate to the Passion, the Death and the Risen Life of our divine Lord and Saviour."

CHARLES M. SHELDON, author of *In His Steps* and a half dozen other stories which apply the teachings of Christ to daily living, and which have had a wider sale than

most any other book since Pilgrim's Progress, the editions amounting to millions of copies:

"I do not know as I have what might be called a favorite text or chapter in the Bible. But one that occurs to me oftener perhaps than any other is the command of Christ to Peter in the last chapter of John's gospel: 'What is that to thee? follow thou me.' (John 21:22.) This stands as a perpetual incentive to men to follow the personal commands of righteousness, regardless of what other men do or say, and regardless also of the consequences to one's self; and I do not know that there is greater need of such obedience in the world than at the present moment."

Charles M. Sheldon

CHAPTER XV.

ACTS.

If the apostolic church were on trial the book of Acts would no doubt be put in the witness box. And if the church of today were on trial it would only be necessary to call as witnesses the missionaries to foreign fields, who have left home and friends and worldly prospects to tell the story of Christ among the heathen. Their testimony would certainly be believed because the weight of their lives are added to it. Dr. Henry C. Mabie, secretary of the American Baptist Missionary Union, said at the Ecumenical Conference of Missions held in New York April, 1900, the greatest missionary gathering that the world has ever seen, that the word "witness" occurred 175 times in the New Testament. He said that the word was synonymous with "martyr," adding that the profoundest impression to be carried away from the conference was that they had heard from actual living witnesses who had come back from the ends of the earth.

THOMAS AQUINAS, says Dr. Mackenzie, once visited Pope Innocent the Fourth, and the pope displayed the rich treasures of the church and boasted that the time had gone by when the church must say, "Silver and gold have I none." "Yes," was the reply of the saintly Aquinas, "and the time has gone by when the church can say to the impotent man at the temple gate, 'Rise up and walk.'" (Acts 3: 6.)

At the death of the five martyrs of Chambery, one of them, Laborie, took up his fellow martyr's prayer and went

through it, then repeated his creed in a loud voice, and gave up the spirit with amazing courage. John Trigolet, another, met his death serenely, and even joyously, praying for his enemies: "There are some among them who know not what they do. There are others who know well, but because bewitched by Satan and drunk with prosperity, they will not confess their real belief. But, my God, I beseech thee, loose their fetters." He added, "I behold thee, even now, high on thy throne, and heaven open, even as thou didst show it to thy servant Stephen." (Acts 7: 55, 56.)

In the reign of Queen Mary (1554), William Hunter, nineteen years of age, was brought to the stake for the gospel, and recited the eighty-fourth Psalm while being bound. When the fire was kindled, he cast his Psalter into his brother's hand who said, "William, think of the holy passion of Christ, and be not afraid." And William answered, "I am not afraid." Then lifting up his hands to heaven, he cried, "Lord, Lord, receive my spirit." (Acts 7: 59.)

Those who attended him at his martyrdom tried to move Cranmer to retract what he had said against the pope. Calmly refusing, he mounted the scaffold and gave himself to be bound to the stake. When he saw the first flame darting up, he stretched his right hand to it, crying, "This hand sinned—this wicked right hand!" That was the hand that had signed the retraction. He stood in motionless silence gazing upward. When the flames seized him, he was heard to say, "Lord Jesus, receive my spirit." Then his form was hid by the flame and ascending smoke. (Acts 7: 59.)

It seems that Barnum, the great showman, once wrote to Spurgeon, the great preacher, with the desire to engage the reverend gentleman to preach on exhibition, sight seers to be charged fifty cents for the privilege of hearing him.

Spurgeon replied by citing the tenth verse of the thirteenth chapter of Acts, which reads: "And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13: 10.)

A. C. DIXON, D. D., pastor Hanson Place Baptist Church, Brooklyn:

"I have many favorite texts. I love the one, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' (Acts 16: 31), because it led me to the Saviour. I love the other, 'Lo, I am with you alway, even unto the end of the world,' (Matthew 28: 20 R. V.), because it is my dependence in preaching. I love the third to the seventh verses of the thirty-seventh Psalm because they seem to cover every contingency of life."

C. H. FOWLER, bishop of the Methodist Episcopal Church, tells the following: "I sent a native preacher, a Chinaman, to his work in the Fuchau conference, who had this experience. After he was converted and had studied the New Testament not a little, he felt called to tell his countrymen the good news. When he had fully settled that as his duty he went into the crowded street and got up on a little box and began preaching. Soon a mob gathered, knocked him down from his box, beat him with a bundle of bamboo rods, dragged him through the city and threw him over the wall for dead. He came to, went down to a little brook, and washed off the blood and dirt. Then he prayed, 'Lord Jesus, what wilt thou have me to do?' Then he went back to the same street, got up on the same box and preached again. Again the mob dragged him out and threw him over the wall for dead. After reviving he again prayed the same prayer, and went back to his box and began preaching. The mob beat

him down, but the magistrate fearing to answer for his death, had him rescued and put in jail. There was a window which faced an open space, where the crowd had gathered and were throwing up dust and howling. When they quieted a little he pressed his bruised and bleeding face up against the gratings, and said: 'None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God.' " (Acts 20:24.) The bishop adds that the old martyrs could do no better than that, and says that he wanted to be sent to that people as his regular work.

Ships now are anchored generally from the bow. The vessel on which the Apostle Paul was a passenger was anchored from the stern. Lord Nelson anchored his fleet by the stern, both at the battle of the Nile and the battle of Copenhagen; and after the latter battle he made the statement that he had that morning been reading the twenty-seventh chapter of Acts, in which are the words: "Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day." (Acts 27:29.)

CHAPTER XVI.

PAUL'S LETTERS.

The replies as to favorite texts would indicate that David was the best known author in the Old Testament, and John was best known of the four gospels, but if the letters or writings of Paul are considered as one it is question as to which is the most familiar to the millions who accept the Bible as authority and live according to its teachings, whether the gospel of John or the letters of Paul. John may be called the authority of the inner Christian life and while Paul writes of that fully as much as John he shows how the inner life applies or should be applied to the outer or daily Christian life. While these men only did their part, we find that from a natural standpoint these three men, David, John and Paul, are the best known, or most popular authors or writers, whose works are found in that marvelous library of sixty-six books called the Bible. But see II Peter 1:21. See also Acts 13:22, John 13:23, and Galatians 1:15.

ROMANS.

WILLIAM COWPER, the poet who had been long depressed by religious melancholy, driving him to a state of despair, gives the following account of his conversion, which will serve to show the practical bearing and value of this important passage: "The happy period which was to shake off my fetters and afford me a clear discovery of the free mercy of God in Christ Jesus was now arrived. I flung myself into a chair near the window, and seeing a Bible there

ventured once more to apply to it for comfort and instruction. The first verse I saw was the twenty-fifth of the third chapter of Romans. Immediately I received strength to believe, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency he had made for my pardon and justification. In a moment I believed and received the peace of the Gospel. Unless the Almighty Arm had been under me, I think I should have been overwhelmed with gratitude and joy." (Romans 3: 25.)

LUTHER was in his early days blessed in the discovery of a Latin Bible, which he read most eagerly. Unmistakable leadings of God were these, preparing him for the lofty vocation to which he was appointed. When twenty-five (1508) he was summoned to the University of Wittenberg, where his especial employment was the delivery of lectures upon the scriptures. Four years later (1512) he received the degree of doctor of theology. He then "vowed to his most dear holy scripture, and made oath to it, to preach and to teach it most faithfully and clearly." Light already had dawned upon him on the leading principle of Christianity—justification through faith, without any merit of works. (Romans 3: 28.)

W. M. UPCRAFT, missionary in Yachow, China, and one of the vice-presidents of the Anti-Opium League in China:

"Romans 5: 8: 'But God commandeth His love toward us, in that, while we were yet sinners, Christ died for us' is the word of special value to me. Upwards of twenty years since, as a lad, I went into a gospel meeting and the preacher's message was from this text. It laid hold upon my boyish heart and eventually brought peace to my soul convicted of sin and need.

"As the years grow there is no lessening of the conscious

need of God's love shown freely to the ungodly. The Saviour therein revealed is as needed now and as precious as then he was to my stricken but delighted heart.

"I joy in and gladly proclaim to others God's love and gift to the sinners who need."

BOURDALONE was probing the conscience of Louis XIV, applying to him the words of St. Paul and intending to paraphrase them: "For the good that I would, I do not: but the evil which I would not, that I do." "I find two men in me—" The king interrupted the great preacher with the memorable exclamation: "Ah, those two men, I know them well!" Bourdalone answered, "It is already something to know them, sire; but it is not enough, one of the two must perish." (Romans 7: 19, 25.)

A message was brought on the last day of Wilberforce's life that the motion of his friend Buxton for the abolition of slavery had passed through Parliament. "Thank God," cried Wilberforce, who had given his life's effort for the freedom of slaves, "that I have been suffered to live to see this day when England is ready to sacrifice twenty millions of pounds sterling to emancipate her slaves!" After this last bright gleam, he was greatly prostrated by a fit of apoplexy. A friend said to him, "But you have your foot upon the rock." "I dare not speak so confidently," replied he, "but I hope that I have it there." (Romans 8: 24, 25.)

HENRY C. MABIE, corresponding secretary of the American Baptist Missionary Union, that has been the means of over 300,000 conversions since 1819, about 100,000 of these in the last decade of the century:

"We know that all things work together for good to them that love God, to them that are called according to his purpose." (Romans 8: 28.)

JAMES H. COLE, evangelist and business man, said: "Romans 8: 28; John 3: 16, and Galatians 2: 20, and all the other verses in the Bible."

WM. HENRY ROBERTS, American secretary of the Alliance of Reformed Churches holding the Presbyterian system, church historian, and authority on church law:

"My favorite chapter in the Bible is the eighth chapter of Romans. The reason for my choice is the fact that it states with clearness and great power the vital and permanent relation to the salvation of believers, of the gracious, everlasting and omnipotent love of God for sinners, in and through Jesus Christ our Lord."

A. F. NIGHTINGALE, superintendent of High Schools in Chicago, quoted Romans 8: 28, and added Psalms 103, Romans 12 and Isaiah 65.

JAMES HAMILTON LEWIS, congressman and lawyer, gave Romans 8: 28 as his favorite text and his faith.

The account given of the death of Mr. Robert Bruce of Kinnaird is very beautiful in its simplicity: That morning before the Lord called him to his rest he came to breakfast at his table. After he had eaten, as his use was, a single egg, he said to his daughter, "I think I am yet hungry; you may bring me another egg," and instantly fell silent; and, after having mused a little he said, "Hold, daughter, hold; my Master calleth me." With these words his sight failed him, and he called for the Bible, but finding he was not able to read, he said, "Cast me up the eighth chapter to the Romans, verses twenty-eight to thirty-nine," much of which he repeated, particularly "I am persuaded, that neither death nor life shall be able to separate me from the love of God, which

is in Christ Jesus my Lord," and caused his finger to be put upon them, which was done. (Romans 8: 38, 39.)

"Not many weeks before Garfield's assassination, walking on the banks of the Potomac with a friend, he said that he found the Lord's Prayer and the simple petitions learned in infancy infinitely restful to him, not merely in their stated repetition, but in their casual and frequent recall as he went about the daily duties of life. Certain texts of scripture had a very strong hold on his memory and his heart. He heard, while in Edinburgh some years ago, an eminent Scotch preacher who prefaced his sermon with reading the eighth chapter of the Epistle to the Romans, which book had been the subject of careful study with Garfield during all his religious life. He was greatly impressed by the eloquence of the preacher and declared that it had imparted a new and deeper meaning to the majestic utterance of St. Paul. He referred often in after years to that memorable service, and dwelt with exaltation of feeling upon the radiant promise and the assured hope with which the great Apostle of the Gentiles was persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8: 38, 39.)—James G. Blaine in Garfield memorial address.

A. MERENSKY, prominent in German missionary interests, and who gave the response to the welcome to German delegation at Ecumenical conference, 1900:

"By the grace of God the eighth chapter of the Epistle to the Romans has been for me a source of light and spiritual blessing during my life.

"When I was a student my own experience of grace was

severely tested and shaken by the so-called results of Bible criticism. Then I was consoled and righted again when I saw that even our most determined critics could say nothing against the authenticity of the Epistles to the Romans. I found especially what St. Paul says in chapter seven and eight did so completely corroborate what I had experienced in my own inner life that I at once got a firm stand in my faith again. The verses from fourteen to eighteen, chapter eight, did then and have very often since then held me up in times of peculiar temptation.

"Also in the time of my active service in the mission field when my congregation in the country of the Chief Fekukuni in Transvaal, 1864-1873, had to suffer very severe persecution, I myself and my poor but very heroic native Christians have been very often comforted by the verses from verse thirty-one to the end of the chapter, especially by verse thirty-seven: 'In all these things we are more than conquerors through him that loved us.'" (Romans 8: 14, 18, and 31, 37.)

A. Mummsky D. D.

TRACY MCGREGOR, of the Helping Hand Mission, now the McGregor Mission, Detroit, who with his father, who was engaged in the same work, has done more than almost any other two men in the country for the unemployed:

"I suggest Romans 8: 32. In 1887 I attended the second student conference at Northfield, and the boys obtained the signatures in their Bibles of a number of the speakers. Mr. Moody wrote his name in my Bible and gave this passage as a reference."

WM. H. DeHART, prominent Reformed Church clergyman, gave eighth chapter of Romans and John 3: 16 as his favorites.

EUGENE R. HENDRIX, bishop Methodist Episcopal Church South: "Romans 8:10: 'For if while we were yet enemies we were reconciled to God through the death of his Son, much more being reconciled, shall we be saved by his life.' I heartily approve of any effort looking toward saturating the mind with Holy Scripture. It was the charm of Tennyson's speech as it was of his writings."

J. C. BRECKENRIDGE, brigadier general and inspector general of the U. S. Army since 1881, had his horse shot under him in the Santiago campaign, and promoted for gallantry during Civil war: "It gives me pleasure to add my testimony to that of others as to the power and the effect of a knowledge of the word of God. But as to selecting my favorite text, that is a different matter; where all is so good. However, I take pleasure in calling to your attention the eighth chapter of Romans, particularly the thirty-eighth and thirty-ninth verses."

JNO. JOHNSON, rector St. Phillip's P. E. Church, Charleston, during civil war was fifteen months engineer in charge of Fort Sumter during the heavy and prolonged bombardments:

"The first text which God seemed to open to me, when I began, at 21 years of age, to read the Bible with any degree of earnestness was in Romans, eighth chapter, twenty-sixth and twenty-seventh verses. It encouraged me mightily to see that my poor efforts at prayer were spoken of as groanings of my spirit, that were both inspired and helped by the Spirit of God, making intercession through my (our) humanity before the throne on high."

MARGARET WILSON, a comely young woman, is believed to have been the last of Scotland's martyrs. She and

her sister attended conventicles, and were finally arrested. Her father succeeded in purchasing the freedom of the younger sister, but nothing but the recantation of the older one would satisfy the church authorities. She was steadfast, however, and two stakes were driven in Wigton bay sands when the tide was out, and Margaret and an older companion were tied to them. Her mother cried, "Gie in, gie in, and tak the oath." But her only reply was to chant the twenty-fifth Psalm. The water having risen to her waist she repeated the latter part of the eighth chapter of Romans, verses thirty-five to thirty-nine, "Who shall separate us from the love of Christ?" The incoming swells silenced her voice.

A gentleman, who thought Christianity was merely a heap of puzzling problems, said to an old minister, "That is a very strange verse in the ninth chapter of the Epistle to the Romans, 'Jacob have I loved, but Esau have I hated.'"

"Very strange," replied the minister; "but what is it, sir, that you see most strange about it?"

"Oh, that part of course," said the gentleman, patronizingly, and with an air of surprise, "'Esau have I hated' is certainly very strange."

"Well, sir," said the old minister, "how wonderfully are we made, and how differently constituted. The strangest part of all to me is that he could ever have loved Jacob." (Romans 9: 13.)

JOHN LOCKE, author of the celebrated essay, *Concerning the Human Understanding*, said when dying: "O the depth of the riches of the goodness and knowledge of God!" (Romans 11: 33.)

JOSEPH COOK, the well-known lecturer and author:
"A sermon on Romans 12: 1, with emphasis on 'mercies'

and 'reasonable,' preached by the Rev. John Nattocks in Keeseville, New York, in 1853, was the chief human instrumentality in causing me to make up my mind to try to do my duty." He quoted that text as his favorite: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Joseph Cook

D. B. EDDY, of the Yale Missionary Band, which traveled throughout the United States renewing and creating interest in missions: "The most prominent text in my mind the year just gone has been: 'That ye may prove what is the good, and acceptable, and perfect, will of God.'" (Romans 12: 2.)

ALICE NIELSON, opera singer, made her debut as a star in The Fortune Teller: "Recompense to no man evil for evil." (Romans 12: 17.)

W. A. PEFFER, ex-congressman, publisher and literary man: "My favorite chapter is the twelfth of Romans. My favorite verse is: 'Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.'" (Romans 13: 8.)

MR. AND MRS. CLOUGH, of the Lone Star Mission, in India, retired by agreement into separate rooms for prayer over a crisis, brought about by the conversion of some low-caste Brahmins. The higher classes threatened to withdraw their support and their interest in the schools. Simultaneously each picked up a Testament in the different rooms and opened

to I Corinthians 1:26-31. They saw the solution and each started to meet the other. "See here what I have been reading," said Mrs. Clough. "But I have been reading the same," said he, adding, "Did you know it?" "No, indeed," was the reply.—A. T. Pierson.

JAMES GUTHRIE, first Scotch clergyman who fell a martyr under the persecution of Charles Second:

"I take God to record upon my soul," said he, "that I would not exchange this scaffold with the palace or mitre of the greatest prelate in Britain. Blessed be God, who upon such a poor creature as I am has bestowed his grace, has revealed his son in me, has called me as a preacher of his gospel, and deigned by his Holy Spirit to seal my labors, in spite of the opposition of Satan and of the world, in not a few hearts of this people." In closing, he cried, "Jesus Christ is my light and my life. He is my wisdom, righteousness, sanctification, and redemption." (I Corinthians 1:30.)

JOHN M. WILSON, brigadier general, chief of engineers, who have charge of all the river and harbor improvements, fortifications, etc., promoted for gallantry during the Civil war:

"The Holy Scriptures contain such a wealth of exquisite texts that it seems to be almost impossible to name one portion more beautiful than another, but there comes to my mind as I write those glowing words, contained in the second chapter of St. Paul's first epistle to the Corinthians, ninth verse: 'Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.'"

A handwritten signature in dark ink, reading "John M. Wilson". The signature is written in a cursive style with a long, sweeping underline that extends to the right.

MR. HUME once wrote an essay on the sufficiency of the light of nature, and the no less celebrated Robertson wrote on the necessity of Revelation, and the insufficiency of the light of nature. Hume came one evening to visit Robertson, and the evening was spent on this subject. The friends of both were present, and it is said that Robertson reasoned with unaccustomed clearness and power; whether Hume was convinced by his reasoning or not we cannot tell, but at any rate he did not acknowledge his convictions. Hume was very much of a gentleman and as he rose to depart bowed politely to those in the room, while as he retired through the door, Robertson took the light to show him the way. Hume was still facing the door. "Oh sir," said he to Robertson, "I find the light of nature always sufficient;" and continued, "pray don't trouble yourself, sir," and so he bowed on. The street door was opened, and presently as he bowed along in the entry he stumbled over something concealed, and pitched down the stairs into the street. Robertson ran after him with a light, and as he held it over him, whispered softly and cunningly, "You had better have a little light from above, friend Hume." And raising him up, he bade him good night and returned to his friends. (I Corinthians 3:18.)

CHAPTER XVII.

CHARITY OR LOVE—I CORINTHIANS 13.

The thirteenth chapter of First Corinthians is, no doubt, next to the fourteenth chapter of John, the most popular and best known chapter in the New Testament. It was the text for that famous little booklet of Henry Drummond's, *The Greatest Thing in the World*, and as may be noted is the favorite of Protestant, Catholic and Jew, and by some who have no particular belief. And it is no doubt used sometimes as a plea for consideration by those in error and enemies in fact to the gospel of which it is a part. But notwithstanding this, there is a wide place for its practical application to the every-day life of the world, both believing and unbelieving.

HIS REVERENCE CARDINAL GIBBONS: "In reply to your letter I beg leave to give you the first verse of the thirteenth chapter of First Corinthians: 'If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.'"

J. Card. Gibbons

MARY A. LIVERMORE, reformer and lecturer for the advancement of women, and temperance:

"I was reared in a family where my father insisted that each of his children should read the Bible through once a year, and from the age of seven years, to that of twenty-three, I read the Bible through, under my father's systematization, yearly. It gave me such familiarity with the good

book that I am still called in my home, 'The family concordance.' It would be difficult for me to single out any one text from the Bible as my favorite where there are so many that I am continually quoting. But the one I rejoice in exceedingly is the thirteenth chapter of First Corinthians."

PAUL LAURENCE DUNBAR, author and poet: "My favorite chapter is the thirteenth of First Corinthians, and my favorite text the opening words."

J. HENRY THAYER, professor of criticism and interpretation of New Testament, Divinity School Harvard, and author: "One hesitates to pronounce any text or chapter his favorite. So much depends on one's varying moods, and all is so sacred. But whoever commits to memory, and keeps it there, I Corinthians 13, will in my judgment do much to bring himself into sympathy and likeness to him who is love."

T. P. MARSH, president of Mount Union College, 1888-1898: "Among so many choice gems it is difficult to have a preference. If I have any—my mind and heart linger most in First Corinthians, thirteenth chapter, the most brilliant diamond of all."

JAMES LONGSTREET, commissioner of railroads, and prominent in the Confederate army, and Solomon J. Homer, national secretary of the Choctaw nation, both express their preference for I Corinthians 13. Kuno Francke, professor of German literature at Harvard, gave the same expression, adding: "No chapter in the Bible is to me a deeper and more constant source of joy and comfort."

RICHARD J. GATLING, inventor of the revolving gun known as the Gatling gun, and also inventor of valuable agricultural machinery:

"My favorite chapter is the thirteenth of First Corinthians, which inspires us to love all mankind. My favorite verse is the twelfth of the seventh chapter of Matthew, which teaches us our duty to others. I also greatly admire Ecclesiastes 11: 9, which contains much wisdom."

CORNELIA E. JAMES, principal of Training School for Kindergartners:

"When I was twelve years old I committed to memory the thirteenth chapter of First Corinthians. Of course I understood very little of its wonderful meaning at that time, but it became a part of me; and as I grow older I love that chapter, I think, more than any other; it is inexhaustible in the depth of its significance, the power of its suggestiveness and the sweetness of its assurances. Perhaps you will be interested to know how I taught my children in the years when they were young and therefore impressionable. I selected twelve texts, or verses, whose initial letters correspond to the initial letters of the hours of the day and they committed them to memory, with the promise that always when they heard the clock or the bell strike the hour they would repeat them. It proved to be very helpful and beautiful."

When one goes to martyrdom it is supposed that they should have the benefit of all the comfort possible, but when their executioners use texts from the very word for which they are going to suffer to preach a sermon against them, it would seem to more than fill their cup of bitterness. At the burning of those two scholarly and excellent men, Bishops Ridley and Latimer, Dr. Smith, who had disputed with them previously as to their doctrines, preached a sermon from I Corinthians 13: 3: "Though I give my body to be burned, and have not charity, it profiteth me nothing." The sermon was short, but full of abuse of the two "heretics" and of ex-

hortations to recant. When the sermon was finished the condemned men begged leave to say a few words, and were refused except on the condition that they recant. Ridley said, "So long as the breath is in my body I will never deny my Lord Christ and his known truth. God's will be done in me."

BISHOP RIDLEY, the martyr, was born in Northumberland about the year 1500. He acquired the rudiments of a liberal education at Newcastle-on-Tyne. He then went to Cambridge University, forming a love for her which lasted his life long. He grew in mind and heart so gently and continually that no period can be assigned for his spiritual awakening. He was an able, virtuous, zealous champion of truth, as the truth dawned upon his mind. When a student, taking his pleasure walks in the garden of Pembroke College, he learned by heart first Paul's epistles, then the whole New Testament, in the original Greek. When confronting death he took joy from this, saying that it had been to his advantage his life through, and if a goodly part had vanished from his recollection, he still trusted he should carry its fragrance up to heaven with him.

HENRY GEORGE, author and one of the leading reformers and friends of the masses of the nineteenth century, in an interview with Cardinal Manning, said to him: "I loved the people, and that love brought me to Christ as their best friend and teacher." The Cardinal replied, "And I loved Christ, and so learned to love the people for whom he died."

I CORINTHIANS—Continued.

CHARLES MAJOR (Edwin Caskoden), author of *When Knighthood was in Flower*: "The text of scripture which has most seriously affected my life—'For now we see

through a glass darkly; but then face to face: * * *”
(First Corinthians 13: 12.)

Charles Mayor

KIRK MUNROE, author of numerous stories of adventure, and editor of *Eminent Men of Our Time*, quoted: “Faith, hope, and charity, but the greatest of these is charity.” (First Corinthians 13: 13.)

When making a visit to Spurgeon, we are told that Ruskin said, “Mr. Spurgeon, Paul was no gentleman.” “Oh,” said the pastor, “why so?” “Well, he calls the man who differs from him a fool. He says, ‘Thou fool, that which thou sowest is not quickened except it die.’ Now as a matter of fact Paul was ignorant of the process of the reproduction of the grain. That which is sown does not die; if it did it would abide alone.” “Excuse me, Mr. Ruskin,” said Spurgeon, “it is you who are ignorant and not Paul, for you don’t know what the true definition of death is; let me tell you. Death is the resolution of any compound body into its original elements. A grain of wheat is compound; when it is put into the ground it is resolved by the chemical action of the soil into its original elements, and that is its death; and out of the central germ of life is then produced the blade, the ear and full corn on the ear; and if it did not die so it would abide alone. The apostle is right after all.” And John Ruskin courteously acknowledged himself corrected. (First Corinthians 15: 36.)

HENRY WARD BEECHER, distinguished American clergyman, for many years pastor of Plymouth Congregational Church, Brooklyn, N. Y., when dying, said: “Now comes the mystery.” (First Corinthians 15: 51.)

MAY WRIGHT SEWALL, president of the International Council of Women, the motto of which is "Do unto others as ye would that others should do unto you," says: "There are two scripture texts that are present to my consciousness, namely: 'The Lord maketh the stars to differ one from another in glory, but each star has its own glory.' (I Corinthians 15: 41.) 'We are all members of one body. No member can suffer that the whole body does not suffer with it, neither can any member be honored that the whole body doth not rejoice with it.' I think these two are more vital in my life than any others."

A. J. GORDON, noted Baptist preacher and spiritual apostle, author of a number of books, *How Christ Came to Church*, and writer of several hymns, *My Jesus I love thee*, etc.: "Victory" was the answer that he made to the physician, who asked him how he was just before his death. He followed the prayer of his wife, sentence by sentence, but when he tried to pray for himself he expired. (I Corinthians 15: 54, 57.)

At fifteen years of age a lad heard John Flavel, the Puritan, preach from the text, If any man love not the Lord Jesus Christ, let him be anathema maranatha. (I Corinthians 16: 22.) The sermon seemed to make no impression. A soldier in Cromwell's army and present at the execution of Charles I, the young man cared nothing for religion, and when he emigrated to America lived a whole life-time in utter neglect of its claims. At length when one hundred years of age he was working on his farm at Middlesboro, when suddenly the word to which he had listened eighty-five years before flashed on his mind. He saw once more the preacher rising to pronounce the benediction, he heard his tones as he exclaimed: "How shall I bless this whole assembly, when

every person in it who loveth not the Lord Jesus is anathema maranatha!" He became bitterly conscious that through all these intervening years no minister had blessed him, and then and there he sought mercy at the hands of a long neglected Saviour, and to extreme old age, for he lived fifteen years after that time, bore his testimony to the irresistible power of the word of God and to the marvelous mercy of its author.

II CORINTHIANS.

Over the triple doorways of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that which pleases is but for a moment." Over the other is sculptured a cross, and there are the words, "All that which troubles us is but for a moment." But underneath the great central entrance to the main aisle is the inscription, "That only is important which is eternal." If we realize these three truths, we will not let trifles trouble us, nor be interested so much in the passing pageants of the hour. We would live, as we do not now, for the permanent and eternal. (II Corinthians 4: 17, 18.)

JAMES H. POTTS, clergyman, editor, and author of several books, quoted II Corinthians 5: 1, and adds:

"From the period of my earliest recollection to my sixteenth year I heard my good father repeat the above text more or less frequently in his prayers at the family altar. It is very precious to me."

DANIEL A. GOODSSELL, bishop Methodist Episcopal Church and for some years literary editor of the New York Christian Advocate: "If any passage is a favorite it is II Corinthians 8. 9: 'For ye know the grace of our Lord Jesus

Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' ”

JAMES G. K. McCLURE, president of Lake Forest University: “The verse of the Bible through which light came to me so that I realized God’s willingness to receive me, even though I lacked such a sense of sin and such a strength of faith as I thought necessary, is II Corinthians 8:12: ‘For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.’ ”

ANDREW MURRAY, author of *With Christ in the School of Prayer*, and many similar books, leading divine of South Africa, and recognized spiritual authority the world over:

“God is able
to make all grace abound toward you;
that ye, always
having all sufficiency
in all things,
may abound to every good work.”
(II Corinthians 9:8.)

He adds: “God enable us by his Holy Spirit to believe it and prove it true.”

Andrew Murray

J. C. HAVEMEYER, railroad director and capitalist: “A text which has been much before my mind of late is John 14:1. The assurance that the Master gave that our heart need be troubled by nothing in our circumstances nor that may befall us, has greatly comforted and encouraged me. Another text is II Corinthians 9:8. The extent of the

promise or assurance of this passage gives me the feeling that there is before me a perfect Niagara of divine love, compassion and interest."

H. W. WEBB-PEPLOE, vicar of St. Paul's, Onslow, and prebendary St. Paul's Cathedral, London: "A very large number of texts have been, in my lifetime, of special service to me, through the goodness of God; but that if I have to choose one out of the whole book which has been of special help to me, I should mention the words in II Corinthians 12: 9: 'My grace is sufficient for thee,' which were made by God's mercy at a time of special trial a blessing of remarkable force to my soul. It is now twenty-six years since this message was given to me.

"It had pleased God to remove my youngest child under circumstances of peculiar trial and pain, and I had just laid my little one's body in the church yard when, on returning home, I felt it my duty to preach to my people on the meaning of trial, and finding that this text was in the lesson for the following Sunday, I chose it as my Master's message to them and myself; but, on trying to prepare my notes, I found that in honesty I could not say that the words were true and therefore knelt down and earnestly asked God to 'Let his grace be sufficient for me,' and while I was thus pleading I opened my eyes and saw a framed illuminated text, which my mother had given me only a few days before, and which I had told my servant to place upon the wall during my absence at the holiday resort where my little one was taken away from us. I did not notice the words on returning to my house, but as I looked up and wiped my eyes, the words met my gaze, 'My grace is sufficient for thee.' The 'is' was picked out in bright green, while the 'my' and the 'thee' were painted in another color. In one moment the message came

straight to my soul, as a rebuke for offering such a prayer as 'Lord let thy grace be sufficient for me:' for the answer was almost as an audible voice, 'You fool, how dare you ask for that which is? God cannot make it any more sufficient than he has made it: get up and believe it and you will find it true, because the Lord says it in the simplest way: "My grace is (not shall be or may be) sufficient for thee."'

"'My,' 'is,' and 'thee' were from that moment, I hope, indelibly fixed upon my heart; and I (thank God) have been trying to live in the reality of the message from that day forward to the present time. The lesson that came to me, and which I seek to convey to others, is, Never turn God's facts into hopes or prayers, but simply use them as realities and you will find them powerful as you believe them."

H. C. Wiffinger

CHARLES READE, the novelist, author of *The Cloister and the Hearth*, *Peg Woffington*, *Put Yourself in His Place*, etc., when dying said: "Amazing, amazing glory! I am having Paul's understanding." He referred to II Corinthians 12: 1, 4, which had previously been the subject of a conversation with a friend. He wrote his own epitaph:

"Here lie by the side of his beloved friend, the mortal remains of Charles Reade, dramatist, novelist and journalist. His last words to mankind are on this stone." He then gives his hopes for resurrection, future happiness and holiness and bespeaks intercession of God, quoting at the last, John 6: 37 and I John 2: 1. It is believed that no such logical and scriptural argument for eternal life and future happiness and acceptance has ever been presented on a tomb.

JONATHAN EDWARDS gave a very thrilling account

of what happened to him after reading the first chapter of Paul's First Epistle to Timothy. He says that he had an inlet of spiritual light and joy that was like a revelation of the "things that are above." "From that time I began to have a new idea of Christ, and the work of redemption and the glorious way of salvation by him. I had a view that was extraordinary of the glory of the Son of God, his pure and precious grace and gentle condescension. This grace that appeared so sweet, appeared also great above the heavens. The person of Jesus Christ became ineffably excellent with an excellency great enough to swallow up all conception. This view continued about an hour, and kept me in a flood of tears and weeping aloud!" (II Corinthians 12:1.)

EUGENE STOCK, editorial secretary Church Missionary Society, England:

"In reply I may give the following text, which I have often given to missionaries going abroad, as a farewell message: '* * * For when I am weak, then I am strong.' II Corinthians 12:10."

A handwritten signature in cursive script, reading "Eugene Stock". The signature is written in dark ink and is positioned below the text of the letter.

CHAPTER XVIII.

GALATIANS TO THESSALONIANS.

COLUMBAN, Irish saint and missionary, after visiting England, went to Gaul and founded a monastery at Luxeuil; cotemporary of St. Patrick, would often go away into the woods, taking his Bible, reading and meditating as he walked, or as he sat against the trunk of a tree. On Sundays and holidays he would seek a cavern, or some lonely place, and give himself to prayer and meditation on divine things. His faith and religion were not based on human inventions, but the word of Holy Scripture. Thence he got the food of his inner life, and formed the image of Christ within him. This direct intercourse with the Lord, the head of the church and life of believers, was his especial characteristic. Self-forgetfulness, humble resignation, and obedience to God's will constituted the life of his soul. "He treads earth beneath him," said Columban, "who conquers himself. No one dies to the world unless Christ lives in him. Live in Christ, and Christ lives in thee. We must take heaven by violence, beset not only by our enemies, but most of all by ourselves. If thou hast conquered self, thou hast conquered everything." (Galatians 2: 20.)

EDWIN P. PARKER, writer and composer of several hymns and tunes, and compiler of two or three hymnals: "The one sentence which I like best, as remarkable for its simplicity, as for its comprehensiveness and fullness, is found in the twentieth verse of the second chapter of St. Paul's epistle to the Galatians: 'Who loved me, and gave himself

for me.' My favorite chapter is the thirteenth of I Corinthians, St. Paul's incomparable hymn of love."

GEO. F. PENTECOST made successful evangelistic tour in Scotland and went on special mission to the English-speaking Brahmins, author of ten volumes of Bible studies, and many other books: "My favorite texts are many, covering many phases of spiritual need and supply. Just now I am rejoicing in Ephesians 1:3."

HENRY C. SMITH, United States Representative: "There are so many texts that I often quote that it is hard to choose, but I think the one that I regard the strongest is: 'Whatsoever a man soweth, that shall he also reap.' (Galatians 6:7.) I also much admire: 'Judge not that ye be not judged' and 'No man can serve two masters * * * ye cannot serve God and mammon' and 'Owe no man anything.'"

In his speech on Porto Rico, he said:

"Mr. Speaker, I believe with the great Bismarck that this world is not ruled from below. I believe with him that there is a God of nations and a God of battles that points the victory for the right. I believe that we can trace the finger of God in the rise and fall of nations. At the birth of our Saviour the commercial center of the world was in the distant East. Then it passed on to Babylon and Nineveh, and then on to Carthage, and then to Rome, and on to England. And I believe that that great pendulum is now swinging over the United States. 'Westward the star of empire takes its way.'"

EPHESIANS.

A. C. DIXON, the Baptist divine, in addition to giving his favorite texts, says:

"There are two expressions in scripture I prize very

highly. One is: 'The riches of his grace.' (Ephesians 1:7.) These riches flow to us through Christ on the cross, and no one who has them can be poor. The other expression is: 'The riches of his glory.' (Romans 9:23.) And these riches come to us through Christ on the throne, and all who will have them are abundantly rich. . . . If the manna God prepares satisfies the soul, why go back to Egypt for a single meal?"

GEO. D. MACALPINE, English delegate to the Ecumenical Conference, 1900, New York, says that he has many favorite texts, but gives as an example, "Ephesians 2:10, the Christian's pledge of divine guidance, and the simple plan of a good man's life."

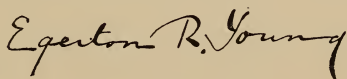
CHARLES C. McCABE, bishop of the Methodist Episcopal Church, and familiarly known as Chaplain McCabe, chaplain in the Civil war and was captured and put in Libby prison four months: "Two favorite chapters with me are Ephesians 2 and Philippians 2."

Charles C. McCabe

The greatest of modern hymns had its spiritual birthplace in a barn. About the year 1756, a bright lad of sixteen, the son of Major Toplady, was taken by his widowed mother to visit some relatives in Ireland. During this visit at the hamlet of Codymain, an earnest layman was holding evangelistic services in a barn for the benefit of the surrounding peasantry. The young lad, Augustus Montague Toplady, was attracted to the place by curiosity. The homespun preacher's text was that day, "Ye who sometimes were far off are made nigh by the blood of Christ." (Ephesians 2:13.) Up to that time the boy had been a stranger to the great salvation,

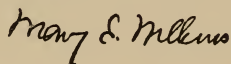
but the plain discourse led him to Jesus. He was converted that day, and the sermon that converted him gave in the end, to Christendom the matchless hymn "Rock of Ages." Truly the faithful servant of God who scatters his seed upon the waters little knows whereunto it may grow, or after how many days he may find it. That plain Irish preacher was setting in tune that day a youthful heart which should yield the marching song to millions on their way to glory.

EGERTON R. YOUNG, missionary of the Northwest, and author of *By Canoe and Dog Train*, *On the Indian Trail*, and several others: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." (Ephesians 3: 8.)



MARY E. WILKINS, author of a number of books delineating New England character and contributor of short stories to magazines and periodicals:

"Until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4: 13.)



REV. MARK WILKES once introduced his text in this manner: "My hearers, did you ever see a cat? Did you ever see a cat walk? Did you ever see a cat walk upon the top of a wall? Did you ever see a cat walk upon the top of a wall covered with broken glass? How carefully she lifted each foot! How slowly and cautiously she set it down again! So would the text from which I am about to speak

have you act. 'See that ye walk cir-cum-spect-ly.'” (Ephesians 5: 15.)

It is supposed that the Bible was first used in national pageantry at the coronation of young Edward VI. “When three swords were brought,” writes Strype, the historian, “signs of his being king of three kingdoms, he said there was one wanting. And when the nobles about him asked what that was, he answered the Bible. ‘That book,’ added he, ‘is the sword of the spirit, and to be preferred before these swords.’ And when the pious young king had said this, he commanded the Bible with the greatest reverence to be brought and carried before him.” (Ephesians 6: 17.)

PHILIPPIANS.

A. W. PITZER, pastor of Central Presbyterian Church, Washington, which he organized in 1868, after a year of evangelistic work, connected with a number of theological institutions, and author of a number of books: “My motto text for forty years has been Philippians 1: 21.”

JOHN CALVIN, who it is said was needed in the church of his day just as much as Luther, Knox or Wesley, and has left as great an impress on the history of Protestantism as any other, notwithstanding his great sufferings in his last days occupied himself with the Bible and prayer. When Farel, in his eightieth year, heard of his sickness, he wrote he would visit him. Calvin's reply was as follows: “Farewell, my best and most right-hearted brother, and since God is pleased that you should survive me in this world, live mindful of our friendship, of which, as it was useful to the church of God, the fruit still awaits us in heaven. I would not have you fatigue yourself on my account. I draw my breath with difficulty, and am daily waiting till I altogether

cease to breathe. It is enough that to Christ I live and die; to His people he is gain in life and death. Farewell again, not forgetting the brethren." (Philippians 1: 21.)

FREDERICK WILLIAM I., king of Prussia, son of Frederick I., his dying words were: "Herr Jesu, to thee I live; Herr Jesu, to thee I die; in life and in death thou art my gain."

CHARLES LAMB and some of his friends were talking in a jocose way as to what they would do if some of the world's greatest teachers and heroes were to enter the room, when one asked, "What if Christ were to enter?" At once Lamb altered the tone of his voice and said, "If Shakespeare were to enter, we would all rise and greet him with the greatest veneration, but if Christ were to enter, we should all kneel." (Philippians 2: 10, 11.)

ARCHBISHOP WHATELY, shortly before he died, hearing Philippians 3: 21 read, stopped the reader, remarking that our version did not do justice in this case to the sense of the original, and that it should be, "This body of our humiliation;" adding, "Nothing that he made is vile."

E. E. CHIVERS, general secretary of the Baptist Young People's Union of America, and editor of the Baptist Union: "Philippians 4: 6, 7: It was tested and tried in a dark hour, when the promise of life was overcast. It contains a philosophy of the Christian life which, if wrought out in practice, would admit one into the secret of peace. Rev. P. S. Henson, D. D., once put its teachings tersely in the sentences: 'The bane of the world is care; the cure of care is prayer; the end of prayer is peace.' "

ALBERT D. SHAW, commander-in-chief of the Grand

Army of the Republic for several years previous to 1900: "Philippians 4: 11: 'I have learned, in whatsoever state I am, therewith to be content.'"

Arthur T. Shaw

The first ruler of England who was really worthy to follow Elizabeth in the true succession—Oliver Cromwell—when he himself stricken with fatal illness, heart broken at the death of his favorite daughter, Mrs. Claypole, listened to Paul's great assurance, "I can do all things through Christ which strengtheneth me," and put his own hand and seal to it with the words, "This scripture did once save my life; when my eldest son died, which went as a dagger to my heart; indeed it did." (Philippians 4: 13.)

ARTHUR T. PIERSON, editor *Missionary Review of the World*:

"In answer I think it wise just to send the enclosed 'bank-note.' (The note is similar to a regular bank-note, having engraved on it, 'My God shall supply all your need according to His riches in glory by Christ Jesus')." He has given away upwards of fifty thousand of these to missionaries, Christian workers and others. Mr. Spurgeon died with one on the shelf before him. (Philippians 4: 19.)

CYRUS D. FOSS, bishop Methodist Episcopal Church since 1880, quotes as his favorite, Philippians 4: 19.

FREDERICK WELLINGTON (Wallis), bishop of Wellington, New Zealand, wrote that Philippians 4: 9 has proved its truth during many years.

CHARLES GEORGE GORDON, better known as "Chinese Gordon," and finally as hero and martyr of Khar-toum, was once stationed at Gravesend, England, and as-

signed work in connection with the defenses of the Thames in process of construction. A friend was calling one day at his room. He saw above Gordon's mantelpiece a map of the world. Out of it projected pins, stuck here and there. What did those pins mean, the caller wanted to know. Gordon told him they marked the course of various boys at sea, and as they sailed from port to port he shifted the pins. He also prayed for them as they sailed the deep blue sea. These boys had been at evening classes at Gordon's house. Fired with enthusiasm, he taught them as if leading them on to victory. It is said, he titled them his "kings." Often he secured for them a chance to go to sea. Then he followed them in thought, in act also in one sense, carefully sticking his pins into the world map. Finally putting prayer-wings to his good wishes, they were wafted up to the bosom of the heavenly Father. (Colossians 1:9.)

CHAPTER XIX.

I-II THESSALONIANS TO REVELATIONS.

In 1873 at the earthquake at Manila, in the Philippine Islands, the cathedral fell upon a crowded congregation. Escape was impossible, and the walls and arches had fallen inward in such a way that they mutually supported each other for some little time, before the whole cathedral collapsed. Powerless to aid, the crowd outside could yet hear what was going on within. They heard the words, "Blessed are the dead which die in the Lord," and shortly afterward above the groans and wails of pain, the same voice arose, reciting the sixteenth verse of this chapter, (I Thessalonians 4: 16) "The Lord himself shall descend from Heaven . . . and the dead in Christ shall rise first," and then the crumbling mass crushed down upon the doomed assembly.

JULIA WARD HOWE'S magnificent Battle Hymn of the Republic, written at the outbreak of the Civil War, is full of scripture thought from different books of the Bible, but the theme in the first line and in fact throughout the song, is the coming of the Lord, and II Thessalonians 2: 8 is more in spirit with the thought than any of the other texts on this subject. The first verse is:

"Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath
are stored;
He hath loosed the fateful lightning of his terrible swift
sword;
His truth is marching on."

The last verse is:

"In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to make men free,
While God is marching on."

John Habberton, author of *Helen's Babies*, says:

"The old air has a wonderful influence over me. I heard it in Western camp meetings and negro cabins when I was a boy. I saw the twenty-second Massachusetts march down Broadway singing the same air during a rush to the front during the early days of the war; I have heard it sung by warrior tongues in nearly every Southern state; my old brigade sang it softly, but with a swing that was terrible in its earnestness, as they lay behind their stacks of arms just before going into action; I have heard it played over the grave of many a dead comrade; the semi-mutinous—the cavalry became peaceful and patriotic again as their bandmaster played the old air, after having asked permission to try his hand on them; it is the tune that burst forth spontaneously in our barracks on that glorious morning when we learned that the war was over, and it was sung with words adapted to the occasion by some good rebel friends of mine on our first social meeting after the war."—Hymns that have helped.

JOHN G. BRADY, Governor of Alaska, has had a career somewhat similar to Henry M. Stanley. He was a homeless orphaned waif in New York city, and was taken west with a car load of children, and was adopted into the family of Judge Green in a small town in Indiana. He was educated and became a missionary to Alaska, then a teacher and later governor:

"One of my favorite texts, for practical life, is found in II Thessalonians 3: 10, 'When we were with you, this we commanded you, that if any would not work, neither should he

eat.' My own translation of the Greek imperative is, 'Do not let him eat.' The curative text for hobos."

John G. Brady

I AND II TIMOTHY.

HOWARD OSGOOD, professor of Hebrew Crozer Theological and Rochester Theological Seminaries, and member of the American Committee for the revision of the Old Testament:

"One of my beloved texts is 'Faithful is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.' I Timothy 1: 15. I most fully believe in committing parts of the Bible to heart—and while I have striven to do that—I have for forty years urged upon all my students (for the ministry) that they should make it their chief business to become, by reading over and over, and over and over, the whole Bible in English, and to commit large parts of it to memory. If one begins slowly and accurately, say a verse a day, a year would fasten in his mind forever the epistles to the Galatians and Ephesians. If men really were familiar with the words of the New Testament we should hear less of the difficulties with the Old—or both together must be rejected."

Howard Osgood

H. CLAY TRUMBULL, editor of the Sunday School Times, and probably the greatest authority on Sunday School matters in the United States, chaplain in the Civil War, and author of a number of Biblical and Sunday School books; does not agree with the statement in the request, that the committing to memory of Bible texts was disappearing. He says: "I do not accept the statement as in accordance with the facts, any more than I would the statement that men

travel more slowly than they did in former years." He adds: "I have had special comfort in the assurance in I Timothy 1: 15, 'Faithful is the saying and worthy of all acceptance that Christ Jesus came into the world to save sinners.' That text gives me hope, and I cannot be excluded from it."

H. Martyn Hart

D. HOWELL, dean of St. David's Church of England, commends the practice of committing texts, and desires very much to have it re-established. He gave the following texts as his favorites: I Timothy 1: 15; I John 2: 1, 2; I John 4: 10; Romans 5: 1.

H. MARTYN HART, dignitary of the Protestant Episcopal Church:

"I enclose you the hundred texts, which are used by the Mildmay Deaconesses in London. The deaconesses themselves learn them by heart and you may hear literally hundreds of children taught by them in the slums of London who can say the hundred texts without a mistake. They tell me it is astonishing how the committal of these texts prevents unscriptural teaching.

"One text which is always in the forefront of my memory is: 'This is a faithful saying and worthy of acceptance,' etc. (I Timothy 1: 15.) A workingman at the Crystal Palace, London, was terribly distressed in conscience about his sin. On a certain Thursday before Good Friday he was in the Egyptian Court at the noon hour, leaning against a pillar and praying for mercy, when he suddenly heard a voice, as he thought, coming to him direct from heaven, repeating this text, which brought him comfort and peace. It was Mr. Spurgeon, who was to preach next day and was trying his voice to see how he could be heard."

"Another text which is one of my standbys is Leviticus 13: 13, 'If the leprosy cover all the skin, etc., he is clean.'"

WILLIAM BLAKE LARK, president of English Bible Christian Conferences and frequent contributor to denominational magazines:

"II Timothy, chapters 1 and 2—Read by me every Saturday evening in preparation of the heart for Sunday truth, during the first twenty years of my ministry."

JOSEPH COOK, in addition to giving the text which was the means of "his determining to do his duty," gave the following from the margin of the revised version of II Timothy 1: 6:

"Stir into flame the gift of God which is in thee."

S. H. CHESTER, Secretary Foreign Missions Southern Presbyterian Church:

"The text I hope to have in mind when I die is: 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed (my deposit) unto Him.'"

QUEEN ELIZABETH opened the prisons on her coming to the crown, and someone piously told her that there were still some good men left in prison, and desired that they also might partake of her princely favor—meaning the four Evangelists, and Paul, who had been forbidden to walk abroad in the English tongue, whilst her sister swayed the sceptre. To this she replied that they should be asked whether they were willing to have their liberty; which being the case they were liberated, and have ever since spoken to us in our own tongue, both in public and private. (II Timothy 2: 9.)

DR. CHALMERS was once in company at a nobleman's place with a Highland chief. The chief was much interested in the doctor's brilliant conversation. The two were shown into adjoining rooms to sleep. While preparing for bed, the

chief was prostrated by apoplexy, and soon died. This event called forth the following to those who had gathered round the corpse: "Never in my life did I see, or did I feel, before this moment, the meaning of that text, 'Preach the word; be instant in season, and out of season.' Had I known that my venerable old friend was within a few minutes of eternity I would have addressed myself earnestly to him; I would have preached unto him and to you, Christ Jesus, and him crucified; I would have urged him and you, with all the earnestness befitting the subject, to prepare for eternity. You would have thought it, and you would have pronounced it, out of season; but, ah! it would have been in season, both as it respected him and as it respects you." (II Timothy 4:2.)

H. B. GIBBUD, evangelist and author of a number of effective short stories, Sermonizing Sophie, etc.:

"'It is finished,' John 19:30. These words with all they imply mean as much to me as any text. For my work text I like, 'Preach the word; be instant in season, out of season.' " (II Timothy 4:2.)

EDMUND RICE, colonel Twenty-sixth infantry, U. S. V., in the Philippines, 1900, and prominent in military circles from the time of the Civil war, in which he received a medal for bravery; commander of Columbian Guards at the World's Fair:

"Many and beautiful are the texts that might be quoted, but the one that has inspiration and completeness and that appeals most strongly is from II Timothy 4:7—'I have fought a good fight, I have finished my course, I have kept the faith.' He may be counted happy of whom that may at the end be said."

BISHOP BEDELL, translator of the Book of Common Prayer from English into Italian, and under whose direction

the Old Testament was translated into Irish, Bishop of Killmore and Ardagh, 1570-1642; when he came to die, said: "I have finished my ministry and my life together; I have kept the faith, 'and am persuaded that he is able to keep that which I have committed unto him against that day.'" (II Timothy 4: 7, 8.)

JOHN CHARLTON, member of the Canadian House of Commons since 1872, taking a leading part in legislation regarding morals:

"I think upon the whole that my favorite chapter is the second of Timothy, fourth chapter, and my favorite text the seventh and eighth verses. I am led to this choice from my deep admiration of the character of St. Paul, the great missionary to the Gentiles, whose activity, energy, courage, intellectual attainments and devotion challenge my deepest admiration. I reflect upon his career, voluntarily abandoning a high position among his people, and accepting all the trials and dangers that encountered him in his career, which he briefly relates in II Corinthians eleventh chapter. I think of him in Rome at his second imprisonment, when the Christians were proscribed, and Nero had decided to stamp out Christianity in the torture and blood of his victims, and arraigned before Nero when the Lord stood with him and strengthened him, that by him the preaching of the gospel might be fully known and that all Gentiles might hear, when he was delivered out of the mouth of the lion. I speculate upon the character of the speech then delivered, and hunger for some intimation of its marvelous eloquence and power. I think of him in the lonely dank dungeon, so cold as to make him long for the old cloak he left at Troas; so little to employ his mind as to make him think with longing of the books and parchments that were left behind. I think of his consciousness that the end was near, and of his ability, amid all his squalid and miserable surround-

ings, to utter the magnificent words of the text I have selected. He was a great soldier, actuated by a single purpose, expressed by him in the words 'This one thing I do.' He is my beau ideal of a Christian hero and a Christian teacher."

HEBREWS.

LOUIS ALBERT BANKS, said by *The Independent* to be the best example of the people's preacher, and author of some thirty or more volumes:

"There are so many texts of scripture that are dear to me that it is a little hard to select one and say that that is my favorite text. Still, on the whole, I feel pretty sure that verses 24, 25 and 26 of the eleventh chapter of Hebrews, which tell the story of the choice of Moses, have been more valuable to me than any other. In my young manhood I was once at a great crisis of my life. I had come to the point where two ways met. I was compelled to decide whether I would go on with my desired profession of the law or definitely give it up and consecrate myself to the ministry. The immediate rewards of the law were so much more alluring that it became to me in my narrow sphere fully as important as the choice of Moses. It was while things were still hanging in the balance that I went one morning into the country in Oregon to hear an old man preach a sermon. It was the only sermon I ever heard him preach and I have never seen him since. The verses I have indicated was his text and in a plain and simple, but tremendously earnest manner he brought out the choice of Moses and the wisdom of it. Sitting there in that little church in the country that would not hold more than two hundred people, with perhaps half that many farmers sitting around me that morning, I made my choice. I have great reason to thank God for it, and naturally that scripture has been very precious to me ever since." (Hebrews 11: 24-26.)

CASPAR W. HIATT, prominent Congregational clergyman:

"The whole Bible is dear to me and it would be difficult to select one golden text as the most helpful of all, since the moods of life are many and there is a word just fitted to every mood. Perhaps it would be safe to say that I have derived great encouragement under many trials from the saying first delivered to Joshua and afterwards reiterated by the writer of Hebrews, viz.: 'I will never fail thee nor forsake thee.' This has been a sort of scriptural vade mecum in the fifteen years of my pastoral service." (Hebrews 13: 5; Joshua 1: 5.)

JOHN WANAMAKER, ex-postmaster general, merchant and Sunday School superintendent:

"One of my favorite texts is: ' * * * He is a rewarder of them that diligently seek Him.' " (Hebrews 11: 6.)



ELWOOD FURNAS, president of the National Farmers' Alliance:

"The chapters I love most are the tenth and twelfth chapters of Hebrews."

PHILLIPS BROOKS' charm exerted over children was well brought out by the saying of a little girl of five, who was always delighted when she happened to meet the young-hearted bishop out for a walk. He had a word and a smile for her, and became her companion without seeming to stoop. The day the bishop died her mother came into the room where the child was playing, and, holding the bright little face between her hands, said tearfully: "Bishop Brooks has gone to heaven." "Oh, mamma," was the reply, "how happy the angels will be!" (Hebrews 1: 14, 12: 22.)

DR. A. SCHREIBER, prominent in German missionary interests and delegate to the Ecumenical Conference of Missions, New York, 1900:

"I have a great number of texts that are very dear to me; for instance, I Corinthians 13, John 14 and 15, Hebrews 12: 1, 3, but I cannot write them down all. Let me write only one, that is peculiarly important and dear to me, but I'll do it in German, Hebrews 13: 14 'Denn wir haben hier keine bleibende Stätte, sondern die zukünftige suchen wir.'"

JAMES.

JAMES A. GREER, rear admiral U. S. Navy, commander of a division of Admiral Porter's squadron at passage of Vicksburg batteries:

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." (James 1: 19.)

E. L. GODKIN, journalist, and for many years editor of the New York Evening Post:

"Pure religion and undefiled before God and the Father is this: 'To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'" (James 1: 27.)

BRONSON HOWARD, author of a number of plays and dramatic critic:

"James 1: 26, 27—This was also my father's and grandfather's favorite text; handed down to me as a rule of life from them. I do not profess to have lived up to it; but it is well to have an ideal."

Bronson Howard

I AND II PETER.

ROWLAND HILL, popular, pious, but eccentric preacher, 1745-1833, said when dying: "Christ also hath once

suffered for sins, the just for the unjust, that he might bring us unto God." (I Peter 3: 18.)

MAX PEMBERTON, English novelist, author of a dozen well-known stories of merit and some time editor of Cassell's Magazine:

"'Who is he that will harm you, if ye be followers of that which is good?' (I Peter 3: 13.) It was impressed upon my mind by a sermon I heard preached by Canon Knox Little when I was seven years old."

J. GORDON GRAY gave the following touching incident:

"II Peter 1: 11—'For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.' This has been one of my favorite texts ever since I saw it realized in the departure of a sister, who had been naturally reticent as to her spiritual experience, but had been adding to her faith virtue, and to virtue knowledge, etc., as the choir master prepares his choristers for some great occasion, and 'lo,' as a matter of course, the abundant entrance was ministered unto her into the everlasting kingdom without any effort on her part."

I, II AND III JOHN.

GEN. O. O. HOWARD, United States Army (retired), chevalier of the French Legion of Honor, and author of several books:

"Oh, yes, my favorite Psalm is the twenty-third, King James version. Once when delivered in a wonderful manner from a heavy burden, I looked up and saw on the tent pole my army tablet, beginning: 'The Lord is my shepherd,' etc., and I said, 'Sure enough, why didn't I think of it?'

"My favorite passage is 'The blood of Jesus Christ His

Son, cleanseth us from all sin'—I John 1:7. That text quoted in Hedley Vicars' biography brought about my conversion."

O. O. Howard

JOHN WESLEY was once stopped by a highwayman, who demanded his money. After Wesley had given it to the man, he called him back and said: "Let me speak one word with you. The time may come when you may regret the course of life in which you are engaged. Remember this: 'The blood of Jesus Christ cleanseth us from all sin.'" He said no more, and they parted. Many years afterwards, when he was leaving a church in which he had been preaching, a person came to him, and asked if he remembered being waylaid at such a time, referring to the fore-named circumstances; and Mr. Wesley replied that he did. "I," said the individual, "was the man. That single verse on that occasion was the means of total change in my life and habits. I have long since been attending the house of God and reading the word of God, and I hope I am a Christian." (I John 1:7.)

On the tombstone of Frances Ridley Havergal, the hymn writer, is carved, at her own request, her favorite text: "The blood of Jesus Christ, his Son, cleanseth us from all sin." (I John 1:7.)

HENRY HARRIS JESSUP, 1860-1900, missionary at Beirut, Syria, and author of several books on Syrian subjects: "I John 1:7."

JOHN HENRY BARROWS, president of Oberlin college, and organizer and president of the World's Parliament of Religions:

"My favorite text is I John 1:9."

W. R. MOODY, oldest son of D. L. Moody, and upon whom the chief burdens of his father's work fell:

“He that doeth the will of God abideth forever.” (I John 2: 17.)

It was the words of the Apostle John (I John 2: 1) that steadied the soul of Sir Walter Raleigh when, after wild and stormy experiences, his days of pilgrimage drew to a close, and in the immediate prospect of the scaffold he could look beyond to the final court of decision:

For there is Christ, the King's attorney,
Who pleads for all without degrees,
And he hath angels, but no fees.
And when the grand twelve-million jury
Of our sins with direful fury,
'Gainst our souls black verdicts give,
Christ pleads his death, and then we live.

TENNYSON, in one of his letters, says: “I am housed at Mr. Wildman's, an old friend of mine in these parts. He and his wife are two perfectly honest Methodists. When I came I asked her after news, and she replied: ‘Why, Mr. Tennyson, there is only one piece of news that I know, that Christ died for all men.’ And I said to her: ‘This is old news, and good news, and new news’; whereat the old woman seemed satisfied. I was half yesterday reading anecdotes of Methodist ministers, and liking them, too; and of the teaching of Christ—the purest light of God.” (I John 4: 7.)

His son and biographer says of him: “That my father was a student of the Bible, those who have read his In Memoriam know. He also read all notable works within his reach relating to the Bible. He hoped that the Bible would be more and more studied by all ranks of people, and expounded simply by their teachers.” A favorite expression of his was: “The love of God is the true basis of duty, truth, reverence, loyalty, love, virtue and work.” On the occasion

of the Lord's Supper being administered to him a few months before he died, he quoted his own words:

"It is but a communion, not a mass;
No sacrifice, but a love-giving feast."

RICHARD HENRY SAVAGE, senior major U. S. V., Engineer Brigade, war with Spain, three years in the Egyptian army, and author of a number of books:

"The First Epistle of John, chapter five, verse twelve: 'He that hath the Son, hath life; and he that hath not the Son of God, hath not life.'"

W. CALEDONIA (Right Rev. William Ridley), bishop of Caledonia since 1879, missionary of the Church Missionary Society, etc.:

"I John 1:7, latter clause—Ever since the moment I thought my last hour had come, when in great peril on the banks of the Indus in 1866."

Maledonia

ROBERT COLLYER, Unitarian clergyman, learned blacksmith trade, which he followed after coming to the United States, pastor of Church of Messiah, New York, and author:

"God is love." (I John 4:16.)

• LOUIS IX., who accompanied his army when thirteen, and took the government at eighteen, presents a spectacle of piety in the middle ages that is interesting:

He assembled his children every evening "to teach them the fear of God." He presented the promises and threatenings of God, and related examples of good and bad rulers. Once, at such a time, he said to his oldest son Louis, who died sooner than himself, "I would prefer that some Scotchman or other foreigner should take the people of this realm and rule well and lawfully than that thou shouldst ever rule

blamefully and badly." He began a letter to his daughter Isabella, Queen of Navarre, with the following words: "My beloved daughter, I beseech thee, love our Lord with all thy might, for without it none can have anything good. Nor is any so worthy of our love as the Lord, to whom all his creatures may cry, 'Thou art my God, and ever doest good to me, who sent his Son into the world resigned to death in order to save us from dying eternally.' To love him, my daughter, is to thine own advantage, and the measure of this love must be to love him beyond measure. He deserves our love, since he first loved us." (I John 4: 19.)

REVELATION.

SAVONAROLA began on the 1st of August, 1489, to give expositions of the Book of Revelation in the church of the convent. He was well versed in the Old Testament prophets, and devoted to the study of the future. His leading thought was God's church must be regenerated; but first Italy must be sorely chastened by God; both events must soon come to pass. The church reform which he looked for was to be moral and religious. Church offices were to be restored to the primitive pattern. The poor were to have relief from the church's superfluous riches. All must repent, and the whole community submit to the rule of the spirit. Prophesying of reformation, he preached also repentance.

JOHN BUNYAN'S last words were said to have been: "We shall meet ere long to sing the new song, and remain happy forever in a world without end." (Revelation 5: 9.)

BOLTON HALL, lawyer, lecturer and reformer:

"I get the most out of the text, Revelation 14: 13: '* * They rest from their labor and their works do follow them.' It is used as the fore-word to George's Social Problems and first called my attention to the moral aspect of the land ques-

tion. Besides this, it is the great stay when we sow the seed of which we shall never see the fruit—'our works do follow us.' For a chapter, it seems to me that there is none more applicable to present day needs than Matthew 6. The provision of God's natural law for our earthly wants is so clearly set out that it is a balm for all anxieties."

In our own time no picture has more powerfully affected English art than Holman Hunt's lovely figure of "Christ the Light of the World." That picture, as the artist has lately told us, is the memorial of his own conversion. It was in the period of a spiritual struggle waged within a singularly sensitive nature, that this conception came to the young painter. "Youth," he says, "offered me bribes on both sides—pleasures of the material or of the Spiritual kind—and as I was weighing all, I came upon the text: 'Behold, I stand at the door, and knock.' The figure of Christ standing at the door haunted me, gradually coming in more clearly defined meaning, waiting in the night—every night, near the dawn; with a light sheltered from chance extinction in a lantern; with a crown on his head, bearing also that of thorns; with body robed like a priest, but in a world with signs of neglect and blindness. You will say that it was an emotional conversion, but there were other influences outside of sentiment." (Revelation 3: 20.)

PETER MacKENZIE was preaching once from the text, "And they sang a new song," and he said: "Yes, there will be singing in heaven, and when I get there I shall want David with his harp and Paul and Peter and other saints gather round for a song. And I will announce a hymn from the Wesleyan Hymnal. Let us sing hymn No. 749—'My God, my Father, while I stray.' But some one will say, 'That won't do. You are in heaven, Peter; there is no straying here.'

And I will say, 'Yes, that is so.' Let us sing No. 651—'Though storms and waves go over my head.' But another saint will say, 'Peter, you are in heaven now; you forget that there are no storms here.' 'Well, I will try again. No. 536—'Into a world of ruffians sent.' 'Peter! Peter!' some one will say, 'we will put you out unless you stop giving out inappropriate hymns.' And I will ask, 'What shall we sing?' And they will say, 'Sing the new song, the song of Moses and the Lamb.' " (Revelation 5: 9.)

In the Public Gardens of Boston there stands a monument erected to commemorate the proving of the anæsthetic power of ether at the Massachusetts General Hospital, in 1846. It consists of a granite shaft rising from a square basin and crowned with statues of the Good Samaritan and his suffering protege. On the sides are four inscriptions, two speak of the work of ether in relieving human sufferings by causing insensibility to pain; the others have the following quotations from Scripture:

"Neither shall there be any more pain."—Revelation.

"This also cometh forth from the Lord of Hosts, which is wonderful in counsel and excellent in working."—Isaiah.

(Revelation 21: 4; Isaiah 28: 29.)

GEORGE C. STEBBINS, writer of music for hymns and Gospel songs:

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away." (Revelation 21: 4.)

A handwritten signature in cursive script, reading "Geo C. Stebbins". The signature is written in dark ink and is positioned at the bottom right of the page.

HUGH MACKAIL, a youthful Scotch preacher, when he saw some of his friends present at his martyrdom in tears, said: "Weep not, but rather pray and thank God, who has sustained me, and who will not leave me at this last hour of my earthly pilgrimage; for my trust and recompense is his promise—'I will give unto him that is athirst of the fountain of life freely'; I hear the call, 'The Spirit and the bride say, come!' I say to you, my friends, I go to my Father and your Father, to my God and your God, to the holy apostles and martyrs, to the city of the living God, to heavenly Jerusalem. I say to all, Farewell; He will be to you a better comforter than I, and will refresh me better than you are able. Farewell, farewell in the Lord." He sang the thirty-first Psalm on his way to the scaffold. (Revelation 21: 6.)

There is an old story of some monks who had read to them by the Theologian, the Book of Revelation. When he had gone through it, he asked his hearers which promises they would choose above the rest. One answered, "I will take this, 'God shall wipe away all tears from their eyes.' " Another said, "This should be mine, 'To him that overcometh will I grant to sit with me on my throne.' " And the third replied, "I should choose, 'His servants shall serve him.' " The third was Thomas A. Kempis, who afterwards wrote *The Imitation of Christ*. (Revelation 22: 3.)

CHAPTER XX.

ONE HUNDRED TEXTS AND ONE HUNDRED CHAPTERS.

Dean Hart of Denver, the well-known dignitary of the Episcopal Church, enclosed with his reply The one hundred texts of the Society for Irish Church Missions (Protestant). The same list of texts was included in the reply of Corinna Shattuck, known as the heroine of Oorfa, in charge of an orphanage there.

The Dean said in his letter: "I enclose you 'the hundred texts' which are used by the Mildmay Deaconesses in London. The deaconesses themselves learn them by heart, and you may hear literally hundreds of children, taught by them in the slums of London, who can say the hundred texts without a mistake." He added that it is astonishing how the committal of these texts prevents erratic propaganda.

The Irish Church Missions in publishing them gives the following information as to how they can be used to best advantage in Sunday Schools:

Visitors to Irish Church Mission Schools almost invariably express their surprise and delight at the wonderful knowledge and intelligent use of the words of scripture shown by children attending the Missions Schools.

This is generally attributed to the use of the well-known One Hundred Texts, which have proved so valuable an adjunct to missionary work in Ireland, that they have been frequently introduced into English schools, and yet very seldom indeed with success.

This is, we believe, due partly to the general use in Mis-

sion Schools of prayer for the Holy Spirit before imparting any religious instruction, also to the fact that the system adopted in Mission Schools is seldom followed elsewhere, and that the texts are too often learned only as so many distinct units without the interesting and instructive comparison of scripture with scripture, which is one of the most marked characteristics of the mission work.

To enable superintendents and teachers in Sunday Schools to adopt this system, and make the subject interesting to their pupils from the very start, and thus to avoid the weariness of merely learning a long string of disconnected texts which are soon forgotten, the texts in each ten have been re-arranged under seven heads: 1. Sin. 2. The Saviour. 3. Pardon. 4. The Mediator. 5. The Holy Spirit. 6. The Holy Scripture. 7. Controversial.

This has been done so as to enable each class to learn a different text, while all are nevertheless on the same or kindred subjects. Consequently, it will be possible for the superintendent at the close of school to give a very interesting examination of all classes together. This is always looked forward to with great interest by teachers and scholars, as it tests proficiency of all, and the work of each class throws some light on that of all the others.

Suppose, for instance, that in a school consisting of but five classes, each class on any one day learns the first text of a separate ten—first class the first ten, second class the second ten, and so on. At the end of school the superintendent asks one or two of each class in turn to repeat their text; thus all the school hear five texts on sin. He then asks the meaning of all hard words, and examines them on all the texts. Thus, to Class 1—How many are sinners? Answer, All (Rom. 3: 23). Class 2—What is the punishment of sin? Answer, Death (Rom. 6: 23). Class 3—Was David a sinner?

Answer, Yes (Ps. 51: 5). Class 4—Does God see secret sins? Answer, Yes (Gen. 6: 5). Class 5—What authority does St. Paul appeal to? Answer, The Scripture. Class 1—What have we come short of? What is the meaning of the "Glory of God?" Who was made in the image of God? Class 5—Who received the promise? Class 2—What is the gift of God? Any Class—What do you pay for a gift? Have you received the gift of God? Class 3—Are young children sinners? Class 4—Whence do evil thoughts come? And so on.

It will be seen that sometimes one ten contains two or even three texts on a subject on which another ten contains only one, but this is not any hindrance to the examination where the subjects are so closely connected.

At the close of the first quarter each class will have learnt one ten intelligently. During the second quarter let the tens be transposed through the classes; Class 1 learning the second ten, Class 2 the third, and so on. In this way, at the end of the year, each child will have learnt at least forty texts by heart, and will have become skillful in the use of the "Sword of the Spirit, which is the Word of God."

THE FIRST TEN.

- | | |
|--------------------------|---------------------|
| 1. Rom. 3: 23. | 4. I Tim. 2: 5, 6. |
| 2. John 14: 6. | 5. Luke 11: 13. |
| 2. Matt. 11: 28, 29, 30. | 5. John 5: 39. |
| 2. John 3: 16. | 6. Mark 10: 13, 14. |
| 3. I John 1: 7. | 7. Matt. 4: 10. |

THE SECOND TEN.

- | | |
|-------------------------|----------------------|
| 1. Rom. 6: 23. | 5. John 4: 24. |
| 2. Rom. 5: 1, 2. | 6. II Tim. 3: 15. |
| 3. Acts 16: 29, 30, 31. | 7. Eph. 2: 8, 9, 10. |
| 4. John 14: 13, 14. | 7. Acts 4: 12. |
| 5. John 14: 26. | 7. Luke 1: 46, 47. |

THE THIRD TEN.

- | | |
|-----------------|---------------------|
| 1. Psalm 51: 5. | 4. Heb. 7: 25. |
| 1. John 3: 3. | 5. John 16: 13. |
| 2. John 6: 35. | 6. Acts 17: 11. |
| 2. Eph. 2: 1. | 7. Rom. 8: 1. |
| 3. Luke 18: 13. | 7. Luke 23: 42, 43. |

THE FOURTH TEN.

- | | |
|---------------------|--------------------------|
| 1. Gen. 6: 5. | 4. I John 2: 1, 2. |
| 1. Jer. 17: 9, 10. | 5. II Peter 1: 21. |
| 2. I Tim. 1: 15. | 6. I Pet. 2: 2, 3, 4, 5. |
| 2. Isaiah 53: 5, 6. | 7. John 15: 4, 5. |
| 3. Isaiah 1: 18. | 7. I Cor. 3: 11. |

THE FIFTH TEN.

- | | |
|----------------------|--------------------|
| 1. Gal. 3: 22. | 4. Heb. 4: 15, 16. |
| 2. Gen. 3: 15. | 5. Eph. 2: 18. |
| 2. Heb. 2: 14, 15. | 6. Matt. 22: 29. |
| 3. I Pet. 1: 18, 19. | 7. Isaiah 55: 1. |
| 3. Heb. 9: 22. | 7. Heb. 10: 14. |

THE SIXTH TEN.

- | | |
|-------------------------------|-----------------------|
| 1. Psalm 32: 5. | 5. John 15: 26. |
| 2. Acts 13: 38, 39. | 6. II Tim. 3: 16, 17. |
| 2. Rom. 8: 32. | 7. Acts 10: 42, 43. |
| 3. I John 1: 8, 9. | 7. John 6: 45. |
| 3 and 4. Luke 24: 45, 46, 47. | 7. Rev. 14: 13. |

THE SEVENTH TEN.

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| 1. I Cor. 2: 14. | 5. Gal. 5: 22, 23, 24. |
| 2. Matt. 9: 12, 13. | 6. Deut. 4: 2. |
| 2 and 3. Rom. 1: 16, 17. | 6. Deut. 6: 6, 7. |
| 4. John 10: 27, 28. | 7. Isaiah 42: 8. |
| 5. Ezek. 36: 26, 27. | 7. II Kings 18: 3, 4. |

THE EIGHTH TEN.

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| 1. I Kings 8: 38, 39. | 4. Heb. 9: 24, 25, 26. |
| 1. Rom. 3: 19, 20. | 5. John 7: 37, 38, 39. |
| 2. Jer. 23: 5, 6. | 6. Isaiah 8: 20. |
| 2. John 4: 13, 14. | 6. John 12: 48. |
| 3 and 4. II Cor. 5: 20, 21. | 7. Acts 3: 20, 21. |

THE NINTH TEN.

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| 1. Rom. 6: 1, 2. | 6. I Thess. 2: 13. |
| 2. I John 4: 16. | 6. James 1: 21, 22. |
| 2 and 3. Isaiah 43: 25. | 7. Isaiah 26: 3, 4. |
| 4. Rom. 10: 12, 13. | 7. I Cor. 11: 26. |
| 5. Rom. 8: 14, 15. | 7. I Cor. 14: 19. |

THE TENTH TEN.

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|---------------------------|--------------------------|
| 1. Dan. 9: 18. | 4 and 5. Rom. 8: 26, 27. |
| 2. Phil. 3: 7, 8, 9. | 6. Luke 1: 3, 4. |
| 2. Jude 20, 21. | 6. John 20: 30, 31. |
| 3. Rom. 3: 24, 25, 26. | 7. I Tim. 4: 1, 2, 3. |
| 3. I Cor. 15: 55, 56, 57. | 7. Rev. 22: 8, 9. |

ONE HUNDRED FAVORITE CHAPTERS.

When Prof. W. W. White was in India conducting Bible conferences, he co-operated with the editor of the Young Men of India in securing from Christian men all over the world their favorite Bible chapter. The request was as follows:

"What are the best one hundred chapters in the Bible?

"What are the best thirty chapters in the Bible?

"What are the best ten chapters in the Bible?

"Ask yourself: What chapters would I select were I and everybody else in the world compelled to give up all the Bible except one hundred chapters? What chapters would I select if all were to be given up except thirty, and if all except ten?"

To each one voting, information as to results were promised. These results, replies having been received from several thousand Bible students throughout the world, were published in America in The Record of Christian Work and are given herewith.

The hundred chapters chosen were as follows:

- | | |
|-------------------|--------------------------------|
| Gen. 1, 2, 3, 22. | Acts 2, 9, 10, 16. |
| Exod. 12, 20, 28. | Rom. 3, 4, 5, 6, 7, 8, 10, 11. |
| Lev. 16, | I Cor. 3, 12, 13, 15. |

Num. 14.	II Cor. 5, 8, 9, 12.
Josh. 6.	Gal. 2.
Judges 7.	Ephes. 1, 3, 4, 5, 6.
I Kings 18.	Phil. 2, 3, 4.
II Kings 19.	Col. 3.
II Chron. 20.	I Thess. 5.
Psalms 23, 32, 51, 72, 91, 119.	II Thess. 2.
Isa. 53, 55.	Heb. 4, 9, 10, 11, 12.
Jer. 23.	James 1.
Dan. 2, 3, 6, 9.	I Peter 1, 2.
Micah 7.	II Peter 1.
Matt. 5, 6, 7, 13, 27.	I John 3, 4.
Mark 8, 9, 14.	Jude.
Luke 2, 4, 9, 15, 18, 24.	Rev. 20, 21, 22.
John 1, 3, 4, 6, 10, 11, 12, 14, 15, 16, 17, 20.	

The thirty out of the one hundred were as follows:

Exod. 12; Lev. 16; Josh. 6; Judges 7; Psalms 23, 51; Isa. 53, 55; Dan. 9; Matt. 6, 13; Mark 9; Luke 15; John 3, 14, 17; Acts 2, 9; Rom. 8, 10; I Cor. 13, 15; Ephes. 3; Phil. 3, 4; Heb. 11; I Peter 1, 2; I John 3; Rev. 22.

Of these, if compelled to choose ten, we should take, probably—although as the number diminishes the choice becomes more difficult: Psalm 23; Isa. 53; Matt. 6; Luke 15; John 14; Rom. 8; I Cor. 13; Ephes. 3; Phil. 4; Rev. 22.

Such a process of reduction in the available scriptural record suffices to show within how short a space all necessary gospel truth may be condensed. Take these last ten chapters as an example. Here we have:

1. God's love seeking the lost—Luke 15.
2. The atoning sacrifice—Isa. 53.
3. The Lord our shepherd—Psalm 23.
4. The summary of holy living—Matt. 6.
5. The comfort for all trouble—John 14.
6. The security of the believer—Rom. 8.
7. The love and power of God in him—Ephes. 3.
8. The perfection of his peace in Christ—Phil. 4.
9. The beauty and power of love—I Cor. 13.
10. The final consummation—Rev. 22.

Prof. White intends to prepare a series of Bible studies on these favorite chapters.

CHAPTERS OF PURE GOLD.

C. H. YATMAN, the evangelist, found that his plan of giving names to particular chapters, indicating their contents, was so popular that he prepared the following list, calling them Chapters of Pure Gold:

Abiding Chapter.....	John 15
Atonement Chapter.....	Heb. 9
Admonition Chapter.....	Heb. 13
Blessing Chapter.....	Deut. 28
Beautiful Chapter.....	Matt. 5
Bottomless Chapter.....	Eph. 3
Business Men's Chapter.....	Prov. 8
Courage Chapter.....	Josh. 1
Character Chapter.....	Job 29
Chastening Chapter.....	Heb. 12
Charity Chapter.....	I Cor. 13
Convert's Chapter.....	Isa. 12
Consecration Chapter.....	Rom. 12
Come Chapter.....	Isa. 55
Chapter of Contrasts.....	Luke 17
Conqueror's Chapter.....	Luke 4
Duty Chapter.....	Ezek. 33
Faith Chapter.....	Heb. 11
Feast Chapter.....	Deut. 16
Fast Chapter.....	Isa. 58
Fisherman's Chapter.....	Luke 5
Fool's Chapter.....	Prov. 26
Gift Chapter.....	I Cor. 12
Heaven Chapter.....	Rev. 12
Humility Chapter.....	Luke 18
Hypocrite Chapter.....	Matt. 23
Harlot's Chapter.....	Prov. 7
Intemperance Chapter.....	Prov. 23
John the Baptist Chapter.....	Luke 3
Knowledge Chapter.....	Luke 11
Lost and Found Chapter.....	Luke 15
Life Chapter.....	Luke 7
Minister's Chapter.....	Ezek. 34

Marriage Chapter.....	Eph. 5
Moralist's Chapter.....	Psa. 14
Marvelous Chapter.....	Luke 9
Millenium Chapter.....	Rev. 20
Nativity Chapter.....	Luke 2
Passover Chapter.....	Exodus 12
Peace and Promise Chapter.....	John 14
Prodigal's Chapter.....	Psa. 51
Pentecost Chapter.....	Acts 2
Preacher's Chapter.....	Isa. 61
Prayer Chapter.....	John 17
Poor Man's Chapter.....	Luke 14
Professor's Chapter.....	Luke 12
Question Chapter.....	Luke 20
Rest Chapter.....	Heb. 4
Rock Chapter.....	Deut. 32
Redemption Chapter.....	Luke 23
Rich Man's Chapter.....	Luke 16
Repentance Chapter.....	Luke 13
Safety Chapter.....	Psa. 91
Song Chapter.....	Luke 1
Sufferer's Chapter.....	Isa. 53
Shepherd's Chapter.....	John 10
Sower's Chapter.....	Luke 8
Service Chapter.....	Luke 10
Sad Chapter.....	Luke 22
Soldier's Chapter.....	Eph. 6
Sinner's Chapter.....	Luke 19
Scorner's Chapter.....	Prov. 1
Traveler's Chapter.....	Psa. 121
Teacher's Chapter.....	Luke 6
Tonic Chapter.....	Psa. 27
Victorious Chapter.....	Luke 24
Vow Chapter.....	Num. 30
Victory Chapter.....	Rom. 8
Wisdom Chapter.....	Prov. 3
Watcher's Chapter.....	Luke 21
Work Chapter.....	James 2
Wife's Chapter.....	Prov. 31

PRESCRIPTIONS.

If anxious and depressed read Psa. 23.

If there is a chilly sensation about the heart, Rev. 3.

If you do not know where to look for the next rent money, Psa. 27.

If lonesome and unprotected, Psa. 97.

If losing confidence in men, I Cor. 3.

If pelted with hard words, John 16 and Psa. 2.

If discouraged about your work, Psa. 12 and Gal. 6: 7-9.

If all out of sorts, Heb. 12.

These recipes have been tested, and can be relied on always to turn out well.

Andrew Geike says: "Does your spirit faint? The divine promises are a dropping honeycomb, better than Jonathan's. Dip your pilgrim staff into their richness, and put your hand to your mouth, like him, and your faintness will pass away. Are you thirsty? They are the flowing stream of the water of life, of which you may drink by the way, and lift up your head. Are you overcome by the sultry burden of the day? They are as the cool shadow of a great rock in a weary land. Have your steps well nigh slipped? They are a staff in your hand, on top of which, betimes, like Jacob, you may lean and worship God. Are you sad? There are no such songs to beguile the road and to bear you on with gladness of heart. Put but a promise under your head by night, and were your pillow a stone like that at Bethel, you shall have Jacob's vision, and the thirstiest wilderness will become an Elim, with palm trees and wells of water." (II Peter 1: 4.)

CHAPTER XXI.

FAMOUS BIBLES AND STORIES OF
BIBLES.

It is said that there is in the British Museum 19,000 separate editions in all languages of the New Testament or of commentaries on it. And it is well that there are so many editions and that the editions are so large, the combined product of several Bible houses being some 8,000 copies each day. Mr. Pilkington, the famous missionary, said in the Liverpool conference in 1896:

"The power to read the Bible is the key to the kingdom of God. With the exception of one case I have never known any one to profess Christ who could not read."

There is such a general idea that war is so contrary to the teachings of the Bible that it may surprise some to learn of the general equipment of an army with Bibles. Oliver Cromwell's soldiers were supplied with pocket Bibles, and that same pocket Bible first issued two hundred and fifty years ago was reprinted and circulated in large numbers among soldiers of the American Civil war, 1861-1865. When the Spanish-American war was declared the American Bible Society sent nearly 75,000 Bibles and Testaments to the American soldiers, and for the South African war the Oxford press put out a special edition of a Soldier's Pocket Bible bound in Khaki, the same material as the uniforms were made from: The Bible Society Record added that when the British soldiers reached South Africa they found their foes equally well supplied with Dutch Bibles.

The total issues of Bibles for 1899 by the American Bible Society alone was 1,406,800 copies, which is below the average for the last few years. During the eighty-four years since the society was organized it has sold 67,369,306 Bibles. The biggest year was 1895, when the total reached 1,750,483, and the next largest issue was 1,581,128 in 1894. In 1899 the

American Bible Society issued the Bible in fifty-eight different languages. The sales in the United States amounted to 720,050 copies, of which 194,706 were complete Bibles, 339,700 the New Testament alone, 184,706 were portions of the Bible (mostly the Gospels and the Book of Psalms), and 1,351 copies were raised letters for the use of the blind.

The number of Bibles distributed in foreign lands by the American Bible Society was 686,751, of which 21,133 were complete Bibles, 661,926 New Testaments and 603,692 portions. The greater portion, a total of 458,662, were issued in the Chinese language, and it is a remarkable fact that of this number 447,858 were sold for money. The remainder, about 11,000 copies, were given away; 296,919 were sold by peddlers, 129,496 were sold at stores and shops in China, and 21,443 were sold at the depositories of the American Bible Society. One Chinese colporteur sold 15,120 copies. The Bible was printed last year in eight Chinese dialects, the largest number, 453,887 copies, in what is called the mandarin dialect, that is, pure Chinese.

The next largest number of Bibles, 91,305, were printed in the Spanish language for circulation in Cuba, Porto Rico, and the Philippine islands, where the Bible was prohibited before the American occupation; 51,200 copies were sold in Korea, 49,000 in Turkey, 28,576 copies of the German edition were sold, 20,202 in the Siamese language, 9,500 in Japanese, 18,062 in the Zulu language, and the next largest number were Italian, 9,284. The American Bible Society sold two copies of the Testament in the ancient Irish tongue. Two new editions were issued during the year, one of 5,000 copies in the Ruk language and 2,000 in the Benga tongue.

CHARLEMAGNE'S BIBLE.

In the British Museum is the manuscript Bible written by Alcium and his disciples and presented to Charlemagne on the occasion of his coronation A. D. 800. Seventy years ago it belonged to a gentleman in Basel, who offered it to the French government for 42,000 francs. The British Museum finally secured it for \$3,750. The headings of the chapters, as also the name of Jesus where it occurs, are written in gold.

WASHINGTON'S MOTHER'S BIBLE.

The family Bible of George Washington's mother was loaned in 1892 for exhibition at Mount Vernon. It was owned by Mrs. Lewis Washington, of Charleston, W. Va. It has a cover of home-spun cloth put on by its original owner. The book is well preserved, and all its pages are intact except a few of the first, which were torn out and placed in the corner-stone of the Mary Washington monument at Fredericksburg, Va. The first family record in the old Bible is the marriage of Augustine Washington and Mary Ball in 1731. The next thing recorded is the birth of George Washington, February 11, 1732 (O. S.)

VICTORIA'S CORONATION BIBLE.

When Queen Victoria was crowned in Westminster Abbey, in 1837, three presents were made to her: First, the Sword of State; second, the Imperial Robe; and, lastly, the Bible, these words accompanying the gift: "Our gracious queen, we present you with this book, the most valuable thing the world affords. Here is wisdom; this is the royal law; these are the timely oracles of God. Blessed is he that readeth, and they that hear the words of this book; that keep and do the things contained in it, for these are the words of eternal life, able to make you wise and happy in this world, nay, wise, unto salvation, and so happy forevermore, through faith which is in Christ Jesus, to whom be glory forever, Amen." Words as true as they are beautiful, and by no one have they been put to a fuller test than by the royal lady to whom they were addressed.

FIRST AMERICAN BIBLE.

The first English Bible printed in America was published by Robert Aitkin in the city of Philadelphia in 1782, it being one of the rich fruits of American independence. It bears on its fly-leaf the following resolution passed by the first congress, September 12, 1782, upon the petition of the publisher and the certificate of its chaplains, Bishop William White and Reverend Doctor George Duffield, to whom it had been referred:

"Whereupon, Resolved, That the United States in congress assembled highly approve the pious and laudable undertaking of Mr. Aitkin as subservient to the interest of religion, as well as an instance of the progress of arts in this country, and being satisfied from the above report of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper."

GEN. GORDON'S POCKET BIBLE.

Go into one of the picture galleries of Windsor Castle and you will see many precious caskets and objects highly prized. One day the British queen entered with a small book in her hand and asked the keeper of those treasures which was the most valuable of those caskets. A pure rock crystal casket, ornamented with gold and enamel, was brought. In this casket the queen placed Gen. Gordon's pocket Bible, annotated and marked with his own hand; and in that casket will remain the most precious relic of one of Britain's greatest heroes.

A BAKED BIBLE.

There was a Bible in Lucas county, Ohio, which at one time contained some very warm scriptural texts. It belongs to a Mr. Scheboldt, a native of Bohemia. It was formerly the property of his grandmother, who was a very devout protestant. During one of those unfortunate periods when religious persecutions were common in Austria a law was passed that every Bible in the hands of the people should be surrendered to be burned. Mrs. Scheboldt determined to save hers, and when the party came to search her home, she had just prepared a huge batch of dough for the oven, and, taking her precious Bible, she wrapped the yielding dough around it and quietly deposited it in the oven, where it was thoroughly baked but not injured, and has been handed down from generation to generation as a memento of the times when people prized the Bible so highly that they risked their lives for it.

THE TRAVELS OF A BIBLE.

In the year 1888 there came into the possession of Mr. S. W. Cowles, of Hartford, Conn., a copy of the Breeches Bible, printed in 1588, and bound up with the Book of Common Prayer, the Apocrypha, a Commentary, and Sternhold and Hopkins Psalm Book. He was for some time not aware of the true value of the volume; but, in the course of time, it was discovered that the "scribbling" on the margins and vacant places of the pages of the Prayer Book, Commentary, and Psalm Book were able to tell strange tales. From them it was learned that this Bible was owned by William White in 1608 in Holland, and was brought over by him in the Mayflower in 1620. That it was carried back to England and returned in 1622-3. That it was not carried back on the Mayflower, as an entry on page 57 states that "ye ship Mayflower departed from us," after which no ship, except the Fortune in 1621, sailed from this country to England previous to 1623, when the entries show that it was for a second time brought to this country. It must have been again taken to England, as according to the entries it was brought back to this country on the ship Lyon, 1632. After this there are no entries indicating its ownership until 1666, which date occurs in connection with the Randalls and Thomas Edridge. The next dates are in connection with the Burdetts and range from 1696 to 1743, the latter date, probably representing the time when it was in their possession in London, England. From that time to 1813 there is no recorded date. And from the time that Thomas Corser of Bridgworth had it in 1823 its record is a blank until 1888. It is certainly an unique and most interesting book, being the only one, so far as we know, containing anything of similar nature. Not the least interesting are the pictures, to be found here and there, and so suggestive of the every day life and surroundings of the Pilgrims.—The Connecticut Magazine.

THE THUMB BIBLE.

Samuel Willoughby Duffield tells in his English Hymns that he has himself seen Thomas Ken's "Morning" and "Evening" hymns, in ten syllable verses, in the famous

Thumb Bible. This is a small copy of the Word of God prepared by Jeremy Taylor for the son of Princess Anne, who died in 1700. Its date is October 6, 1693, and it bears the imprimatur of "J Lancaster." It has been reprinted in facsimile by Longmans, London, 1851. The prefixed motto speaks more for the editor's piety than for his grammar:

"With care and pains, out of the Sacred Book,
This little abstract I for thee have took."

QUEEN ELIZABETH'S GIFT.

Elizabeth, afterwards Queen of England, has left her testimony to the consolation of scripture in her copy of Coverdale's New Testament, where one may still read, in her own writing, these words:

Among good thinges
I prove and finde, the quiet
life doth muche abounde,
and sure to the contentid
Mynde, there is no riches
may be founde.

Your lovinge
Maistres

Elizabeth.

"The writing," says Dore, in his description of this little volume which the princess gave to her maid of honor, "is in Elizabeth's fine bold hand."

CARDINAL MANNING'S TESTAMENT.

A personal friend of Cardinal Manning has told us how, after long and eventful years of absence, duty brought him into the neighborhood of the lovely village in Sussex where he began his career as a minister in the church of England. As he stood in silence beside the grave of his wife, who had died after a very few years of married life, it must have been difficult to recall the time when this great prince in the Roman Catholic Church had made for himself a happy home in the quiet English parish. His friend in describing the visit, adds: "I accompanied him into the church and showed him a New Testament with the inscription 'H. E. Manning,

1845.' He laid his hand on the book, saying: 'Times change and men change, but this book never changes.'"

CROWNS IN THE BIBLE.

Oscar Bernadotte, the royal prince of Sweden and Norway, sometimes took a journey into the country and preached the gospel of Jesus Christ. One time he was in Jeutland, a state in the north of Sweden, and stopped at a house where lived a poor woman. The Bible was on the table, and the prince could see and hear that the woman loved this book very much. The prince put five crowns, Swedish money, in the Bible. The woman did not know that her visitor was the royal prince, and she said to him, "I wish Prince Bernadotte would come to my house too. I like to see him. He is a wise and good man. But I don't think he will come to see me."

The prince talked to her about the prince from heaven and said good-by and went away. Very soon after that the woman was reading in the Bible and found five crowns there, the gift from the royal prince. She understood from that that the man was Prince Bernadotte and she was very thankful and happy.

A WELSH GIRL'S BIBLE.

A Bible was sometime ago handed over to the British and Foreign Bible Society, with the formation of which it has so sacred a connection. An open Bible is engraved on the tombstone of the one who formerly owned the Bible, with the words, "The grass withereth, the flower fadeth, but the word of our God shall stand forever." Then these words:

"'Mary, widow of Thomas Lewis, weaver, Bryncrewg, who died December 28th, 1864. Aged 82.' This tombstone was erected by contributions of the Calvinistic Methodists in the district, and other friends, in respect to her memory, who, as the Welsh girl Mary Jones, walked from Abergwyholwyn to Bala in the year 1802, when sixteen years of age, to procure a Bible from the Rev. Thomas Charles, B. A. A circumstance which led to the establishment of the British and Foreign Bible Society."

EMPRESS DOWAGER'S BIBLE.

The poorest can now buy the New Testament in English for a nickel, and yet—strange contrast!—perhaps the most sumptuous copy of the New Testament in existence is that splendid edition de luxe, presented to the dowager empress of China on the occasion of her sixtieth birthday, the presentation having been made in due form by the British and American ministers. The book is a royal quarto volume, 2x10x13 inches in size, and was manufactured by the Presbyterian Press and Canton silversmiths. It has silver covers, embossed with bamboo and bird designs, and is printed on the finest paper with the largest type, and with a border of gold encircling each page. It was incased in a solid silver casket, ornamented with symbolical designs, the whole weighing 10½ pounds, and upon the cover of the casket there is a gold plate which relates that the book is the gift of the Christian women in China, says Dr. John Fox in Leslie's Weekly.

Not long after the presentation of this magnificent volume, the eunuchs were sent from the palace to the book store to ask for a common copy, so that the empress and her ladies might compare the two texts.

BIBLES CAST ON THE WATERS.

In 1854 a New Testament fell overboard from a British vessel in the harbor of Nagasaki. Floating off upon the water, it was picked up by the commander of the Japanese army who had been set to watch the British fleet. Curiosity having been excited, the officer at length learned that it was the sacred book of the Christians. He determined to know its contents. A translation was procured and read with glowing interest. Communication was established with a missionary and certain perplexing passages explained. When the restrictions forbidding intercourse with foreigners were removed, this distinguished officer presented himself at the mission station in Nagasaki and publicly made confession of faith in Jesus Christ, and receiving the sacrament of baptism, became a member of the Christian church. Speaking of the effect produced by his study of the New Testament, he said: "I cannot tell you my feelings when, for the first time, I read

the account of the character and work of Jesus Christ. I had never seen, nor heard, nor imagined such a person. I was filled with admiration, overwhelmed with emotion and taken captive by the record of his nature and life."—From a sermon by W. P. Odell, D. D.

"I was saved at the bottom of the sea." So said one of the Sydney divers to a city missionary. In his house, in one of our suburbs, might be seen lately what would probably strike the visitor as a strange chimney ornament—the shells of an oyster holding fast a piece of printed paper. The possessor of this ornament might well value it. He was diving among wrecks on our coast when he observed this oyster on a rock, with this piece of paper in its mouth, which he detached, and began to read through the goggles of his head-dress. It was a gospel tract, and coming to him thus strangely and unexpectedly, so impressed his heart that he said, "I can hold out against God's mercy in Christ no longer, since it pursues me thus." He tells us that he became, while on the ocean floor, a repentant, converted, and sin-forgiven man.

On board a British ship there was but one Bible among seven hundred men; that was owned by a pious sailor, who did not forget to let his light shine before men. He read it over to others, and at length by this means a little praying circle was formed, numbering thirteen in all. Just before an engagement they all met, and commended themselves to God in prayer, expecting never again to meet in this world. Their ship was in the thickest of the storm, and all around their comrades fell, never to rise again. At one gun, where two of the number were stationed, three other soldiers were killed by one ball, but there they stood firm to their posts, clad in an armour invisible to mortal eyes, but more impregnable than steel. When the battle was over, those who were left had agreed to meet, if possible. What was their joy to find the whole thirteen assembled, not one of them even wounded. What a thanksgiving meeting that must have been.

POWER TO SPEAK.

F. B. Meyer, whose favorite text is given in place, told the following experience:

"From an early age I had desired to become a minister

of Christ's gospel, but was perpetually haunted by the fear that I should not be able to speak. At sixteen, the secret was still locked in my breast, but a matter of very serious and incessant debate. I had been pleading with tears and cries that God would show me his will, and especially that he would give me some assurance as to my powers of speech. Again that room in Streatham, near London, to which we had removed, is before me, with its window toward the sun, and the leathern-covered chair at which I kneeled. Turning to my Bible, it fell open at Jeremiah 1:7, which I had never seen before. With indescribable feelings I read it again and again, and even now never come on it without a thrill of emotion. It was the answer to all my perplexing questionings. Yes, I was the child; I was to go to those to whom he sent me, and speak what he bade me; and he would be with me, and touch my lips. * * *

POWER TO MOVE MEN.

It is told of David Livingstone that on one occasion his way was barred by a gathering of natives—a way that he must traverse. He went to his tent, opened his Testament at the words "I will never fail nor forsake," and closed it with the remark, "I can trust the honor of my heavenly Father to carry me through, as the honor of a perfect gentleman;" and next morning the opposition had vanished, and the way was clear!

BREAD OF LIFE.

In June, 1899, a monument to the memory of Frederick Douglass was unveiled in the city of Rochester, N. Y. On the west side of that monument is carved the following, taken from a speech by Douglass on West India Emancipation, delivered at Canandaigua, N. Y., August 4, 1857:

"Men do not live by bread alone; so with nations, they are not saved by art, but by honesty; not by gilded splendors of wealth, but by the hidden treasure of manly virtue; not by the multitudinous gratifications of the flesh, but by the celestial guidance of the Spirit." (Matthew 4:4.)

BIBLE TRANSLATORS.

The sufferings endured by Mr. and Mrs. Judson for the

sake of the gospel were unusual, being imprisoned as spies at the capital of Burma for nearly two years. On their release Judson was forcibly detained in the Burman camp. On his return he found Mrs. Judson almost dead and their newborn child in the hands of a squalid nurse. Yet she recovered and they returned to Rangoon. But returning from a journey not long after he found his faithful helper dead and buried. Still directing inquirers to the truth, and superintending the printing of the New Testament, he gave himself especially to the completion of the Old. Seven years more of labor, and on the thirty-first of January, 1834, he wrote that memorable "Thanks be to God, I can now say I have attained. I have knelt down with the last leaf in my hand, and imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in future efforts to remove errors and imperfections which may necessarily cleave to the work, I have commended it to his mercy and grace, I have dedicated it to his glory." (II. Corinthians 9: 10.)

During his course in the Missionary Training School at Gosport, Robert Morrison, the eminent missionary, endeavored to learn something of the spoken Chinese language from a Cantonese named Yong Sam-Tak, then in London; and of the written language by copying a manuscript Latin and Chinese dictionary, and a version of the New Testament as far as Hebrews. Both these manuscripts proved of great assistance in his future labors. If we could ever learn who had made this translation his name and labors would deservedly be held in esteem; but we can recognize a providence in placing the manuscript where it came into good use, and thereby honoring the work of the unknown scholar, who was probably a Roman Catholic. As an evidence of the capacity of Morrison's memory for the Chinese language it is said that at the age of thirteen he repeated from memory the one hundred and nineteenth Psalm without an error.

John of Monte Corvino, one of the earliest of missionaries, 1250-1332, after a hard journey, at last reached China, and the emperor's residence at Kambula. In two letters, written home from there to the brethren of his order, he por-

trayed his experiences and trials. He dwelt eleven years utterly alone surrounded by pagans, by the rough Mongols and their friendly ruler, and by unfriendly Nestorians. He was accused by the latter as a spy and impostor, not there as envoy from the pope but an assassin who had murdered the former, and appropriated the presents which he was bringing for the khan. He endured such persecutions five years, sometimes in prison, often apparently near his death by the hands of the executioner. At last the plot against him was confessed, and his slanderers sent into banishment. Amid these vexations he mastered the language of the people, translating into it the Psalms and the New Testament.

BIBLE AMONG THE HEATHEN.

Among many miraculous occurrences in connection with the work of Robert Moffatt in Africa was the testimony of a cruel chief, who was bitter against the missionaries. The chief's dog, a vicious animal, had gotten hold of a copy of Psalms, bound in soft sheep skin, which was to his taste, and he chewed and swallowed the book. The chief was enraged and said the dog was worthless, since he would no more bite or tear, now that he had swallowed a Christian book.

Rev. John Batchelor, missionary among the Ainu, a tribe of Japanese aborigines similar to the American Indian, told the following in the Christian Herald:

"The Ainu women are very fond of charms, and generally have some of them hidden away in their homes or store-houses. Of course they do not keep these things after they become Christians. I hear of some poor women who keep pieces of snake skin as charms, some who hide away birds' nests, and others the skins and bones of birds.

"One of the lady missionaries casually came across a poor woman the other day close to Piratori, whose little baby had just died, and, curious and sad as it may appear, she had got hold of a leaf of an Ainu New Testament and had tied it to the neck of the dead baby as a sort of charm, passport or ticket to heaven."

CHAPTER XXII.

GREAT MEN AND THE BIBLE.

There has not recently been, so far as could be learned, a collection made of opinions of prominent men on the Bible. While many opinions are given incidental to mentioning of a favorite text, there have been gathered a number that have not been collected before, to which have been added the more important expressions of men of all times and ages, from sources so various that, with the exception of Pattison's History of the English Bible, it was thought unnecessary to mention them.

Matthew Arnold, though not an orthodox believer in Christianity, was a great admirer of the Bible, and was the means of converting Charles Reade, the novelist, to Christianity. On one occasion he urged Mr. Reade to read the Bible through in an unprejudiced and candid spirit. The novelist did so, and was thereby led to accept the gospel. (See favorite text of Charles Reade.)

"The Bible is burglar proof against all unsanctified learning. It repeatedly suffers violence at the hands of scholars and the violent seek to take it by force. But the Holy Spirit holds the key to it. He only knows the combination by which all its hid treasures can be unlocked. (John 16: 13.)—A. J. Gordon.

"More and more is there growing up a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French or German and drawing; but he shall learn his catechism and his Bible lesson and a reverent observance of God's holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of. I do not say that there may not have been folly in another and in an opposite direction. But surely we can correct the excess without straightway flying to an opposite and worse one. And so I plead with you, who are parents,

to train your children to ways of reverent familiarity with God's word, God's house and God's day."—Bishop H. C. Potter.

Prof. Blackie, speaking on true patriotism, once said: "I'm a very old man, and can say it without conceit. I know nine languages, and something of a good many more; but if I were to be shut up in a dungeon or on a desert island, I'd ask only for the Bible and the songs of Scotland, and be happy." (Psalms 137: 1, 6.)

"Twice does a minister learn beyond all question that the Bible contains the word of the living God—once when he preaches the forgiveness of sins to the penitent; once when he sees a soul in the great straits of life lifted, comforted, and filled with peace and joy."—Dr. John Watson.

"Thousands and tens of thousands have gone through the evidence which attests the resurrection of Christ, piece by piece, as carefully as ever a judge summed up the most important case. I have done it myself many times over, not to persuade others, but to satisfy myself. I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and I know of no fact in the history of mankind which is proved by better and fitter evidence of every kind."—Dr. Arnold.

"There is the Bible—potent in the past and potent now. There in its records lies the broad line of revelation in law and Psalm and prophecy, growing more and more luminous until the day dawns in Jesus Christ. It is all clear and consistent, and history has crystalized around it. The energies that have shaped the advancing centuries are here brought to view. It can never be outgrown, and it can never be discredited. There is an actual history behind it. There is a deathless life within it. And these are driving it with irresistible momentum into the present and the coming years."—Dr. A. J. F. Behrends.

Robert Burns says in *The Cotter's Saturday Night*:

"The cheerfu' supper done wi' serious face,
They round the ingle, from a circle wide;
The sire turns o'er wi' patriarchal grace,
The big ha'—Bible ance his father's pride:
His bonnet rev'rently is laid aside,
His lyart haffets wearing thin an' bare;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care,
And let us worship God! he says, with solemn air."

"Here, then, I am, far from the busy haunts of men. I sit down alone; only God is here. In His presence I open, I read His book for this end—to find the way to heaven. Is there any doubt concerning the meaning of what I read? Does anything appear dark or intricate?

"I lift my heart to the Father of Lights; 'Lord, is it not in thy word, "If any man lack wisdom let him ask it of God?" Thou givest liberally, and upbraidest not. Thou hast said if any man be willing to do thy will, he shall know. I am willing to do; let me know thy will.'

"I then search after and consider parallel passages of scripture, comparing spiritual things with spiritual. I meditate thereon with all the attention and earnestness of which my mind is capable.

"If any doubt still remains, I consult those who are experienced in the things of God, and then the writings whereby, being dead, they yet speak. And what I thus learn that I teach."—John Wesley.

The following is from an address given at a Y. M. C. A. conference:

"George Müller of Bristol, who has recently died, strongly commended the method of continuous reading, and he planned to read the Bible through four times in each year. There are 773 pages in my Bible. In reading two pages each day and an extra one on Sunday, you can cover it in a year. The former method is preferable. I would plead for this old-fashioned method of continuous reading, so as to become

familiar with the subject matter of the whole book. As old Izaak Walton so quaintly puts it:

‘Every hour
I read you kills a sin,
Or lets a virtue in
To fight against it.’

“In traveling on the Grand Trunk I had occasion to go into the baggage-car, and seeing a Bible on the shelf I asked the baggage-man what he did with that book. His reply was that, having a long run—Toronto to Montreal—and considerable spare time, he occupied it reading the Bible, and had then almost completed his third reading in that year.”

George Müller, the apostle of prayer, and head and founder during his life of a large orphanage and other institutions:

“I can tell how great has been the blessing from consecutive diligent daily study. I look upon it as a lost day when I have not had a good time over the word of God. Friends often say to me, ‘Oh, I have too much to do, so many people to see, I cannot find time for scripture study.’ There are not many who have had more to do than I have had. For more than half a century I have never known a day when I had not more business than I could get through. For forty years I have had annually about thirty thousand letters, and most of them have passed through my own hand. I have nine assistants always at work, corresponding in German, French, English, Italian, Russian and other languages. As pastor of a church with twelve hundred believers, great has been my care; and, besides these, the charge of five immense orphanages, a vast work; and also my publishing depot, the printing and circulating of millions of tracts and books; but I have always made it a rule never to begin work till I have had a good season with God and then I throw myself with all my heart into this work for the day with only a few minutes interval for prayer.”

In replying to a delegation of colored people from Baltimore who had just presented to him a large, beautiful Bible, President Lincoln said: “In regard to the great Book, I

have only this to say, that it is the best gift which God has given to man. All the good from the Saviour of the world is communicated through this Book."

At his second inauguration Chief Justice Chase administered the oath of office to him, Mr. Lincoln kissing the Bible which was open before him, his lips touching the twenty-seventh and twenty-eighth verses of the fifth chapter of Isaiah.

John Wilmot, Earl of Rochester, witty and profligate courtier and author, and a great favorite with Charles II., but a brave soldier, and had many attractive qualities, 1647-1680, said when dying: "The only objection against the Bible is a bad life."

Francis Bacon, philosopher and scientist; his last words were: "Thy creatures, O Lord, have been my books, but thy Holy Scriptures much more. I have sought thee in the fields and gardens, but I have found Thee, O God, in thy Sanctuary—thy temple."

Thomas A. Kempis, shut in the monastery of St. Agnes, in the fifteenth century, began his immortal treatise "On the Imitation of Christ" with the sentence, "He that keepeth my words shall not walk in darkness, saith the Lord." And according to his faith was it unto him. In the superstitious darkness of that day, leading an obscure life, celebrated for his skill and diligence in copying pious books, A. Kempis did not walk in darkness.

Athenagoras, a famous Athenian philosopher in the second century, not only doubted the truth of the Christian religion, but was determined to write against it. However, upon an intimate inquiry into the facts on which it was supported, in the course of his collecting materials for his intended publication, he was convinced by the blaze of its evidence, and turned his designed invective into an elaborate apology, which is still in existence.

William Wilberforce closed his life with this truth: "I never knew happiness till I found Christ as a Saviour. Read the Bible; Read the Bible."

When Hugh Miller, the Scottish stonemason, destined to be the literary leader of the Disruption, came to look back over his life, he remembered that what wakened his mind and made him conscious of thought, was the history of Joseph.

John Brown, of Harpers Ferry, wrote these true words in his prison Bible: "There is no commentary in the world so good in order to a right understanding of this blessed book, as an honest, childlike and teachable spirit."

How pathetic the words which poor Hartley Coleridge wrote in his Bible, as from his twenty-fifth birthday he reviewed a wasted life:

When I received this volume small
My years were barely seventeen;
When it was hoped I should be all,
Which once, alas, I might have been.

And now my years are twenty-five,
And every mother hopes her lamb,
And every happy child alive,
May never be what now I am.

Another boy of high promise, a young Scottish poet, who died on the threshold of life, with the prophecy of his boyhood all unfulfilled, and his Bible on his pillow, with these last lines penned by his feeble hand:

'Tis very vain for me to boast
How small a price my Bible cost;
The day of judgment will make clear
'Twas very cheap—or very dear.

—Pattison, History of the English Bible.

In her rich, deep voice, George Eliot, as her life drew to its close, would read daily from her Bible "a very precious and sacred book to her, not only from early associations, but also from the profound conviction of its importance in the development of the religious life of man."

In a Conference address, given a few years before his death, the great London preacher, Spurgeon, said: "After

preaching the gospel for forty years, and after printing the sermons I have preached more than six and thirty years, reaching now to the number of 2,200, in weekly succession, I am fairly entitled to speak about the fullness and the richness of the Bible as a preacher's book. Brethren, it is inexhaustible. No question about freshness will arise if we keep close to the text of the sacred volume. There can be no difficulty about finding themes totally distinct from those we have handled before; the variety is as infinite as the fullness. A long life will only suffice to skirt the shores of this great continent of light. In the forty years of my ministry I have only touched the hem of the garment of divine truth; but what virtue has flowed out of it! The Word is like its author—infinite, immeasurable, without end. If you were ordained to be a preacher through eternity, you would have before you a theme equal to everlasting demands."

Patrick Henry, the statesman and orator, a little before his death, remarked to a friend, who found him reading his Bible: "Here is a book worth more than all the other books which ever were printed; yet it is my misfortune never to have, till lately, found time to read it with proper attention and feeling."

Knowledge of the Bible will refine, enlarge and elevate the vocabulary of any one, and the girl who studies her Bible daily and reads Shakespeare, Scott, Macaulay and Ruskin will be a better talker than she who limits her reading to the daily newspaper or the latest agreeable book.—*Ladies' Home Journal*.

"Even such is time that takes in trust,
Our youth, our joys, our all we have,
And pays us but with earth and dust,
Who in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days.
But from this earth, this grave, this dust,
My God shall raise me up, I trust."

—Sir Walter Raleigh.

Written the night before his death. Found in his Bible in the Gate house at Westminster.

"What can we imagine more proper for the ornaments of wit and learning in the story of Deucalion than in that of Noah? Why will not the actions of Samson afford as plentiful matter as the labors of Hercules?

"Why is not Jephtha's daughter as good a woman as Iphigenia? And the friendship of David and Jonathan more worthy celebration than that of Theseus and Pirithous? Does not the passage of Moses and the Israelites into the Holy land yield incomparably more poetic variety than the voyages of Ulysses or Aeneas?

"What do I instance in these few particulars?

"All the books of the Bible are either already most admirable and exalted pieces of poetry or are the best materials in the world for it."—A. Cowley.

"This Book of Stars lights to eternal bliss."—George Herbert.

"Thus I cloister my native villainy with old odd ends, stolen forth of Holy Writ."—Shakespeare.

"It speaks no less than God in every line."—J. Dryden.

In an article on Great Men and the Bible, Carl Ackerman mentions the following:

In the realm of music whose names have lived and stand higher on the pinnacle of fame than those of Bach, Beethoven, Handel, Hayden, Mozart, Mendelssohn and others? Yet all had felt the power of the Bible and were earnest Christians. Bach sang of the birth and passion of Christ. Handel could find no more glorious masterpiece than the Messiah. Mendelssohn "caught strains of music from out the pearly gates and chained them in his St. Paul and Elijah." While Hayden sang of the Creation, and himself says: "Never was I so pious as when composing the Creation. I knelt down every day and prayed God to strengthen me for the work."

Leonarda da Vinci, Michael Angelo and Raphael are universally acknowledged the world's greatest artists, yet the

first named immortalized the name of his painting of The Last Supper. Michael Angelo left the world The Last Judgment. And Raphael expressed his highest ideal in The Transfiguration.

Sir Walter Scott holds first place among the novelists. He is a veritable giant in literature. His testimony for the Bible is clear:

“Within this awful volume lies
The mystery of mysteries;
And better had they never been born
Who read to doubt or read to scorn.”

England's great statesmen—Burke, Pitt and Gladstone—what say they? Burke wrote a work in defense of Christianity, and as for himself says: “I have read the Bible morning, noon and night, and have ever since been the happier and better man for such reading.”

Pitt, still more illustrious, stood for twenty years at the head of English affairs, and guided the ship of state through troublous times, and is to this day revered by a grateful people. Yet during his whole life he was a faithful worshipper in the Christian church. Next hear John Adams: “The Christian religion is above all religions that ever prevailed or existed in ancient or modern times, the religion of wisdom, virtue, equity and humanity, let the blackguard Paine say what he will; it is resignation to God, it is goodness itself to men.
* * * I have examined all, as well as my narrow sphere, my straitened means, and my busy life would allow me, and the result is that the Bible is the best book in the world. It contains more of my philosophy than all the libraries I have seen.”

John Quincy Adams read several chapters daily, and says: “So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens to their country, and respectable members to society.”

Thomas Jefferson says of the Bible: “I have always said, and always will say, that the studious perusal of the sacred

volume will make better citizens, better fathers and better husbands."

Wm. H. Seward says: "The whole hope of human progress is suspended on the ever-growing influence of the Bible."

Charles Sumner called Christianity the "true religion" and "our faith," and in all his addresses recognizes God and Christianity.

MISCELLANEOUS OPINIONS OF THE BIBLE.

Prof. O. M. Mitchell, LL. D., astronomer—"The most wonderful volume in existence is, beyond doubt, the Bible."

Dr. Lyman Beecher, D. D.—"Our republic in its constitution and laws is of heavenly origin. It was not borrowed from Greece or Rome, but from the Bible. Where we borrowed a ray from Greece or Rome, stars and suns were borrowed from another source—the Bible."

Pere Hyacinthe—"That which produces the power and superiority of Protestant people is, that they possess and read the Bible at their own firesides. I have been twice to England, and have learned that the Bible is the strength of that nation."

Charles H. Spurgeon—"The gospel is perfect in all its parts and perfect as a whole; it is a crime to add to it, treason to alter it, and felony to take from it."

Prof. Swing—"A Bible well worn in that part which contains the Sermon on the Mount is the book which our age most needs."

Dr. Samuel Johnson, the great literary writer, in speaking to a young friend once said: "Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his maker; read the Bible every day of your life."

Lady Jane Grey, on the night before she was beheaded, sent a Bible to her sister Catherine with the following encomium written at the end of it: "I have sent you, dear sister Catherine, a book, which, although it be not outwardly

trimmed with gold, yet inwardly is of more worth than precious stones."

Hon. Robert Boyle, natural philosopher—"The Bible is indeed among books what the diamond is among stones, the most precious and sparkling; the most apt to scatter light, and yet the solidest and the most proper to make impressions."

John Milton—"There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the scriptures teach."

John Quincy Adams—"I myself for many years made it a practice to read through the Bible once every year. My custom is to read four or five chapters every morning immediately after rising from bed. It employs about an hour of my time and seems to me the most suitable manner of beginning the day."

Andrew Jackson, pointing to the family Bible that lay on the stand near him, remarked to a friend: "That book, sir, is the rock on which our republic rests."

Benjamin Franklin said to a young man who had doubts in regard to the truth of the scriptures: "Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is your certain interest."

William H. Seward—"I do not believe human society, including not merely a few persons in any state, but whole masses of men, ever has attained or ever can attain a high state of intelligence, virtue, security, liberty, or happiness without the Holy Scriptures."

Daniel Webster—"I have read the Bible through many times; I now make a practice of going through it once a year. It is a book of all others for lawyers as well as divines; and I pity the man who cannot find in it a rich supply of thought and rule for conduct."

Edmund Burke, the great statesman and philosopher—"I have read the Bible morning, noon and night, and have ever since been the happier and better man for such reading."

Kirke White, English poet (1785-1806)—"I will never pass a day without reading some portion of the scriptures."

Sir John Herschell, astronomical discoverer—"All human

discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures."

Goethe—"It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested, and richly productive of interest."

Lord Bacon—"There never was found, in any age of the world, either religion or law, that did so highly exalt the public good as the Bible."

Thomas Paine wrote regarding the Book of Job: "As a composition it is sublime, beautiful and scientific; full of sentiment, and abounding in grand metaphorical description."

John Keble, English poet (1792-1866):

"There is a book, who runs may read,
Which heavenly truth imparts;
And all the lore its scholars need,
Pure eyes and Christian hearts."

Nathaniel Hawthorne—"The Christian faith is a grand cathedral with divinely pictured windows. Standing without you see no glory, nor can possibly imagine any; standing within every ray of light reveals a harmony of unspeakable splendors."

Rousseau—"I will confess to you that the majesty of the scriptures strikes me with admiration as the purity of the gospel has its influence on my heart. Peruse the work of our philosophers with all their pomp of diction; how mean, how contemptible are they compared with the scriptures."

John Huss—"I never preached any doctrine of an evil tendency and what I taught with my lips I now seal with my blood."

William Carey—"I am, indeed, poor and will also be so until the Bible is published in Bengali and Hindostani and the people want no further instructions."

Isaac Newton—"We account the scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history, whatever."

Samuel T. Coleridge—"I know the Bible is inspired because it finds me at greater depths of my being than any other book."

ADDENDUM.

Lord Salisbury, premier of England, and the Queen of the Netherlands, acknowledged kindly the inquiry made (see preface), but did not respond with a text. Probably not for the reason given in this reply: "The Archbishop of Canterbury has no favorite text or chapter." John Sherman, the statesman, and Lyman Abbott, the theologian, responded with autographs but no text. Richard Harding Davis was somewhat furious over what he thought was an attempt to secure his autograph under false pretenses.

A. T. Mahan, the eminent naval authority, said in reply: "I believe that the study of the Bible as a whole is better, and that each man should learn for himself by his own experience what is suited to his needs."

A similar reply was received from Edward Gilman, American Bible Society: "I think it is a capital idea to encourage young people to commit to memory whole chapters of the scriptures. They cannot know by heart too much of the Bible. The more the better. But as for having a 'favorite' I should never think of it. All scriptures is given by inspiration of God and is profitable, and the variety is too great to allow one to concentrate his affection on a single passage.

Why should one limit his thought and liking to any one passage, any more than to some one fruit or flower or book, when the number is unbounded and no necessity compels him to choose?"

These two opinions are given, for there is wisdom in the warning against taking texts entirely from their surroundings, as for instance on account of its brevity, boys with lazy minds used to meet the requirement of committing a text, with "Jesus wept," and the boy who could locate it for his fellows so that they would be certain it was in the Bible, was at a premium. If I am not mistaken, this knowledge used to be considered as having an intrinsic value, negotiable for marbles and tops.

Fannie Casseday Duncan, secretary of the Women's and Young Women's Christian Association, said that the Bible should be looked upon as a whole, perfect only in its larger reading.

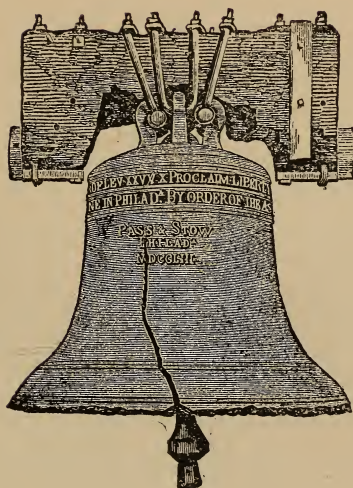
Chief Justices of the Supreme Court of the United States M. W. Fuller and D. J. Brewer approved the effort, but asked to be excused on account of lack of time. Arthur T. Hadley, president of Yale University, said: "I find it rather hard to make any individual selection of a text because there are a hundred, and even a thousand texts which meet the needs of different people and different circumstances."

Lady Aberdeen replied: "I do not think it possible to answer your question as it is surely the case that special messages are suited to special times, and that these vary very much according to circumstances, in every person's life. Moreover, I regard such incidents as too private and sacred for use in the manner you suggest."

Charles G. D. Roberts, the Canadian author, replied in the same strain, adding that he would not have one conclude that he held carelessly the incalculable influence which the literature of the Bible exerted upon him then and from his childhood.

Lady Randolph Churchill doubted the usefulness of the method in creating interest in the Bible. John Kendrick Bangs, editor and humorist, expressed interest in seeing the favorite texts of others, but had never settled upon a text for his favorite.

Joseph Jefferson, the veteran actor, said in autograph letter that he did not care to express himself. And one of the leading novelists replied with gracious and sincere humility: "Because I am not worthy to be quoted in such connection, I have failed to respond to your request, yet it has not been forgotten, for I have a favorite chapter, and have had it for long years—the fourteenth of St. John."



The Bible is the emblem of religious liberty and this bell the emblem of civil liberty—both closely associated.

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